

# ŚĀNKHĀYANA-ŚRAUTASŪTRA

*being*

a major yajñika text of the Rgveda

translated into English for the first time

*by*

the late **Prof W. Caland**

University of Utrecht (Holland)

edited with an introduction

*by*

**Dr. Lokesh Chandra, M.A., D.Litt.**

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EDITED BY

RAGHU VIRA, M A PH D, D LITT ET 1911,

*Director, International Academy of*

*Indian Culture, Nagpur*

IN COLLABORATION WITH  
OTHER SCHOLARS



Volume 32

# SĀNKHĀYANA-ŚRAUTASŪTRA

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## PREFACE

The late Prof Dr W Caland started translating the Sankhayana soon after the completion of his German translation of the Apastamba Srautasutra. In between came the Pañcavimsa Brahmana. Professor Caland had just finished the English translation of Sankhayana chapters I XVI when in 1931 he was laid down in bed by a severe attack of heart disease which had haunted him throughout his life never allowing him even to undertake a long journey by train. In 1932 he passed away. Prof Caland was the most eminent Vedic ritualist of the West.

Before passing away Prof Caland had willed that his incomplete works namely Kanviya Satapatha Brahmana (*editio princeps*) Varaha Srauta Varahasrauta parisistas and the English translation of the Sankhayana Srautasutra be revised corrected completed and passed through the press by me. Of these the first two have already been published (Lahore 1939 and 1939). Subsequently I became occupied in scientific lexicographical work in order to serve the needs of modern Indian languages. Recently I have been planning for the publication of the Satapitaka,

Hundred Collectanea that should include the vast literatures of India and her neighbours. Thus not finding any leisure to take up the revision and edition of the Sankhayana Srautasutra so lovingly left to me by Prof Caland I entrusted the work to my son Dr Lokesh Chandra who took it up with zeal.

Prof Caland's manuscript is normally illegible. It has to be deciphered rather than read. References have to be verified. There are a number of question marks and brief sutra like marginal jottings in Dutch. One has to attend to all these. Altogether it is a time absorbing job. Dr Lokesh Chandra in the course of his multifarious activities has found time and energy to bring out the Sankhayana Srautasutra translation. He has spared no pains to do what was possible in order to make the translation worthy of the great name of its author.

Rajhu Vra

## INTRODUCTION

The Śrautasūtras represent in a remarkably terse and concise language the ritual which has dominated the early periods of India's religious history. This ritual has been developed into an elaborate and intricate art. The unique brevity of the style of these works, the highly specialised terminology, the 'archaisms' of language and above all the complexity of the minutiae of the sacrifice have discouraged all attempts at translating them. So far we have had only the German translation of the Apastamba Śrūta by Prof. Caland [published by the Gesellschaft der Wissenschaften zu Göttingen (1921), and the Koninklijke Akademie van Wetenschappen te Amsterdam (1924, 1928)]. The present translation of the Saultyāna Śrūta is the first of its kind in English.

Prof. Caland had not completed this translation, when in 1932 he passed away, willing that his unfinished work be revised and completed by Prof. Dr. Raghu Vira, who on account of his being busy with manifold activities could not attend to this work. Since 1932 it has lain in manuscript. The paper is becoming brittle. Perhaps another twenty years would render it very fragile and it is one of the reasons which have contributed to its early publication. I had occasion to use it for the ekakṛa section of my forthcoming critical edition of the Jaiminiya Brāhmaṇa and its intrinsic importance was at once evident. It contains valuable corrections in Prof. A. B. Keith's translation of the Kauṣītaki Brāhmaṇa, e.g. in the notes on Saukh 1.15.14, II.6.27, V.10.25, IX.20.1, XII.6.12, XII.11.9, XIII.3.5. Here and there passages from the Jaiminiya Brāhmaṇa have been edited in the annotations, e.g., in notes on VI.13.1 (JB II.35.36) and XIII.20.12 (JB II.39.6). The present Sūtra has new ritualistic adhibitions not known from other sources which are a valuable supplement to our knowledge of the ancient sacrificial technique, e.g. the five offerings in II.4 constituting the aṅgavāmbhanyā. There are unique mantras, e.g. those recorded in II.8.6 (not found in



Bloomfield's Vedic Concordance), and II 98 The annotations to the translation contain a number of important corrections and emendations in the Khila text, e.g. in VII 13 note 1, IX 20 31 note, X 1 11 note 4

It has been thought advisable to print the present work in the form Prof Caland left it The language, which partakes of the nature of Dutch, has been left unaltered, except I 3-15 and II 1-78 where it has been more or less recast by Prof Raghu Vira, trying to keep as close as possible to his original References to the Jaiminiya Brahmana follow the section numbering of Prof Caland's notebook, now deposited in the library of the Utrecht University The use of translations, semi translations, and Sanskrit forms of ritualistic terms all side by side has been left undisturbed, e.g., laud triplet and stotra triplet have not been normalised by discarding the one in favour of the other In the ekahra sections, there are frequent repetitions in the Sanskrit text which are in striking contrast with the normal sutra style Prof Caland translated such repetitive passages once and left other parallels to be filled in at the press copy stage The gaps have been duly filled in The present translation goes up to XVII 9 of the text, thus leaving a small portion untranslated The rendering of the Sunahsepa legend (XV 17 *et seq*) was relegated by Prof Caland to a future date, which unfortunately was never to come

Now follow some outstanding observations made during the translation of the text

#### GRAMMATICAL PECULIARITIES

*prasasta aha* (VII 149, some of the manuscripts, however, present the reading *prasastaha*) with the same sandhi as *prasasta atmana* (I 45) and perhaps *ajataalla ulla* (I 45) Same sandhi in KausUp II 1 (Anandasharma ed p 111 26) *hita may* A similar shortening in the KB XVIII 3 *neeta ityan* and XIX 8 *hita ita* (not noticed by Keith in his introduction p 71) *ya atia sadha* (IV 51) mistake (') for *yafia sadha* *ajus man* (VIII 721) perhaps a compound *alijaragan* (X 181) probably an elliptic dual for *alijaragagan*, see

PB XXV 153 *sattirakina* (VI 11) "akinas and satras", and  
*niskalya marutakija* (VII 521) "marutakija and niske  
 valya" inversion due to Pini's rule *alpahtaram*

*drasta* (I 36) middle passive *asadeta* (I 17 19) note the  
 opt pl while a single deity is addressed (the text can hardly  
 be right!) *bhujastha* (IV 5 1) a mistake (?) for *bhujasta tarrak*  
 (VI 7 101) s second person, but only a third person would fit  
 in Similarly in XII 23 13) note the second person for the third  
 No c the third person *abhinat* (XII 16 1) instead of the second  
 person So also *asit* (XII 15 5) for *asit ita* (XIV 22 21) with  
 acc instead of the gen is very rare The opt med *made  
 yatam* in XIV 29 1 can hardly be right In VII 10 2 note the  
 use of the plural, as the sutra contains a general rule In XV 16  
 17 *yuzati* sg (?), cf AV *ayumanta*

*iyasato 'gnin* (II 15 6 7) the acc is striking, and the dual  
*agni* was expected

Tem *yajamani* (see Pm IV 1 46)

#### LINGOGRAPHICAL

*al'sra taraja* (XIV 25 5) Precise meaning ?

*ajananasya* Meaning doubtful ?

*atiprasa* (X 1 11 n 3) Translated by Caland as 'over-prompting'

It is the formula destined to connect each day with the  
 following one LB XXX 11, Baudh XXXI 12

*adhimanena* (IV 20 1) = *adhimanina* ?

*anuchundan* (II 8 13) "(he shoves the vessel) without lifting it",  
 the same as *artma turan* of other texts

*anudesya* (V 1 10) Meaning uncertain ?

*anamsa* (IV 15 13) Not explained in the dictionaries

*abhipreyat* (IV 14 2) Force of *abhi* ? The usual expression is  
 simply *preyat* Prob *abhi* has the same meaning as in  
*abhyuddista* "on which the sun has looked down" "if he  
 dies over the unfinished rite" ?

*abhyuddistat* (III 3 1) must be corrupt for *abhyuddistat*

*abhyuddista* of SB XI 1 5 11 and Katy XXV 4 46

*abhyudhitya* (II 11 5) Precise meaning ? See note in the text  
*arangara* (XII 16 3) a musical instrument ?

*athalupta* (XIV 10 18) "that which fails in its object" ?

*aiasari* (IV 37) contrasted with *prasari* which occurs in KB \ 3  
(for which our Sutra XVII 14 16 15 4 has *prasalari*) Perhaps  
we have to read *aiasari* for *aiasari* (see Corrections p viii)  
Meaning uncertain ?

*atana* (XI 13 32) Precise meaning ?

*a ✓dis* (VIII 11 6) Precise meaning ?

*apariya* (\ 8 21) Precise meaning ?

*aya* (VI 19) Absolutely unclear

*a salasat* (II 14 5) "little up to the vicinity in the vicinity"  
PW and MW "as far as, up to (the fire)" does not suit the  
context Cf Hu and Vṛaha *salase 'gṛnam racam yacchaty*  
(*asalase uṣijate*)

*utsanna yajña* (\IV 47 2) "obsolete sacrifice" Not with Keith  
"a sacrifice which has swollen to great length" ZDMG  
LXVI 729

*upagur sthat* or *upa guristhal* (VIII 25 1) Doubtful reading

*uparati* (VII 6 6) = *acc arala* ?

*upariya* (\ 8 21) Precise meaning ?

*camu* (of a corpse) (XIV 22 19) See Oldenberg ZDMG LXII  
459ff, and Eggeling ŚB XIII 8 2 1

*enara* (II 16 2) "possessions" The Comm explains *upohya*  
*enaram* as *aroḍya ritam* which is quite correct Caland's  
doubt is not justified Cf Panjabi *lapare latte* lit "clothes  
and garments in the figurative sense of 'bag and baggage,  
possessions'

*chandanutstoma* (\ 8 12) Found nowhere else

*ḥalpulana* (III 8 12) See Ap (Germ transl) III 17 7

*ḥratyahrta* (\IV 41 4) "shortened, shifted back" ? Cf the same  
expression in JB

*ḥratyuhara* "hita, hṛya (VII 6 8) Precise meaning ?

*vi ✓ti* (VII 1 4) 'to vary' This meaning is new to PW and  
MW

*urthu* (\IV 72 3) equivalent to (or perhaps corrupted from)  
*urpatha* cf PB XVII 1 14

*uyata* (VII 19 23, VIII 7 19) Also occurs in Asv V 20 6  
Precise meaning? Must mean the same as *aratam* KB XVI 3  
end

*satalala* (\IV 32 5 6) = *atalala* ?

*sacchaya* (IV 20 1) Meaning ?

*sa la, upasada* (XIV 23 23, 25) for the usual *sada* and *upasada*,  
the names of the two one day rites

*amarghamja* (VI 6 17) "closing verse" ? Not found elsewhere  
in this sense Its correct interpretation will depend on the  
explanation of KB VI 4

*namad* (IX 20 29) "Umicchuing" Cf note on it in *Trois  
Enigmes sur les Cent Chemins*, by Armand Minard (Lyon,  
1949), §101

*valala* (V 11 13) Not a very clear expression

### CORRECTIONS IN THE SANKH TIT AND COMM

Prof W Caland had jotted down a number of textual  
corrections, emendations and parallels to other Vedic texts in  
his copy of the text and comm of the Sankh, which is now in  
possession of Dr D J Hoens, who has been very kind in sup-  
plying me with all the *revised* marginal annotations These  
are being reproduced hereunder

#### Volume I

(most references are to the Rgveda)

p 3 139 *real* *anugulika*

p 4 14 12 *dira*; *rumzabhyam* ablative

p 7, 110 1 *real* *dira*; *the* *tyam* *tyasya*

p 16 26 4 *ref* to 1p 6 2 12

p 20 21 22 *ref* to 117-9 and 15 24 1

p 29, 31 14 *real* *p* *indura* of KB 2 2

p 31, 31 16 *correct* *ref* to 2 30 22

p 32 11 15 *ref.* to 1B 5 8 4

p 3 4 1 1 and 2 *form* *together* *one* *sentence*

4 3 8 *real* *at* *at* *at* *instead* *of* *at* *at* *at*  
*at* *at* *at*

p 37, 45 8 *ref* to VSM 2 33

p 39 17 16 *real* *anugulika* *in* *man.* *differs* *from* *KB* 6 12

p 40 4 1 1 *and* *dira* *sandhi* *correct* ?

p 41 line 12 4 12 10 *real* *at* *at*

p 43 line 12 *real* *at* *at*

*at* *at* *ref* *to* *1st*

p 45 line 14 *real* *at* *at*

at 1 1 1 *Hillebrandt*, Vols I-III Calcutta 1898 1899

- p 56 line 17 read *tayoridghrtavadyame*
- p 67 line 2, 6 9 10 ref to comm on 1 1 25  
8 6 9 17 ref to KB 10 6  
15 read *havi-reti*
- p 68 line 22 ref to Āsv 5 3
- p 77 line 13 read *udghedabhiti*  
line 21, 7 14 4 ref to Āsv 5 16 10
- p 78 last line, last word read perhaps *nuya*
- p 86 line 4 read *dhānāsomānamagne*
- p 93, 6 18 ref to TS 7 5 18  
line 14 ref to Macdonell's Vedic Grammar, parr 1 11, 133
- p 98 line 4 ad ca n b  
9 6 14 read *vastirvubhamiti*  
9 6 16 read *vyatimiti tīrṇām*
- p 99 line 8 read *prathamamāmīlayati*  
line 10 read *yajati*
- p 103, 9 16.1 ref to Ybr 5 19 3  
line 22 ref to TS 7 5 14
- p 108, 10 5 9 *nyunlikham* ref to Koth, Rgveda Brahmapara, II OS 25, p 226  
n 2
- p 112, 10 9 17 ref to 8 7 1-5 and 5 13 (ad arcantastva)
- p 120, 10 21 10 ref to hB 37 5
- p 125, 11 12 2 ref to KB 24 6
- p 126, 11 13 26 correct ref to 7 62 1
- p 127, 11 14 21 read *sanānānolkhamukhiyāyati* 2
- p 129 line 1 ref to Āsv 7 2
- p 137, 12 15 3 read *ni sīdatu*
- p 138, 12 17 1 in margin *suratā* cf in text *srnotā*
- p 147, 13 10 4 read perhaps *catpīryāyairabhivyaucchet* ?
- p 148, 13 11.1 text remains *pramīyeta*
- p 149 line 1, 13 12 10 read *vedam annādyamāgamiti*
- p 155, 13 29 30 combine *trishplak* < Im
- p 163 14 22 17 read *anustaramyā*
- p 169 line 6 14 40 1 combine *svahstutya*
- p 171 line 22 read perhaps *ava* instead of *aha*
- p 177 line 8, 14 73 3 read *tarasapurolovaniyusuvā*
- p 179 line 16 15 1 25 read *adhīgu*
- p 180, 15 2 17 ref to comm on 1 16 7
- p 181 15 3 16 read *apto vyapeyāh* (separately)
- p 188 line 14 according to comm read *trivahat*
- p 203 16 8 26 ref to 11 5
- p 207 16 13 15 read *brahmā tu vācyati*
- p 218 line 8 combine *vutodumbarasyānyasya*
- p 219, 17 3 11/2 should be read together

- p 219 line 3 first word *ghāṇa[karka]rī*  
 p 223 line 18, 17 13 12 read perhaps *tadanvārabhyānanuīsrjanvāgyata*

Volume II (Comm)  
 (references are to the SankhSr text and RV)

- p 3 line 2 *puredhākāmayaṇo-* ref to 16 29 10  
 line 16 read *hantrādina*  
 line 18 *patyāyanah* ref to 1 8 24  
 p 5 line 10 *āvartate* ref to 6 11 16  
 p 7 line 3 *kauśatikistatha* 11 5  
 line 13 *samānajaṭīya* ref to 6 9 11  
 p 8 line 7 *trī u padāni* ref to 6 3 10  
 p 25 line 8 *āyanatarjam* ref to 3 8 1  
 line 9 *sāṅladasyam* ref to 1 16 19  
 p 56 line 16 *vyākhyāto dvīdasah* ref to 11 1 1  
 p 63 line 13 *yaghanyah* read perhaps *yajanyah*  
 p 66 line 14 ref to Kath 12 5 167 11  
 p 107 line 3 *vājananyasruteh* is meant by *vājisruten*  
 p 108 line 5 ref to MS 1 5 13  
 line 15 read *laddh yate*  
 line 15 6 ref to MS 1 5 13  
 p 110 line 14 *yaṇo* read *yadvo*  
 p 124 line 1 read *sutrplato*  
 p 166 line 11 read *upavayāso*  
 p 164 line 10 ref to 2 14 1  
 p 181 line 14 ref to 2 11 1  
 p 182 line 5 ref to 8 15 14  
 p 193 line 11 ref to 1 15 3  
 p 210 line 9 *sammrsya* read perhaps *samsrjya*,  
 p 215 line 16 *paṇeta* read *śadeta*  
 p 257 line 9 ref to 9 26 1  
 p 262 line 11 ref to 1 14 2 and 1 14 16  
 line 17 ref to 7 5 1  
 p 270 line 2 ref to 1 4 14  
 p 281 line 6 read *sakṛarī muktā*  
 p 293 line 3 ref to 6 16 15  
 line 12 ref to 5 74 1  
 p 290 line 8 ref to 1 36 13  
 p 292 line 13 ref to 6 11 12  
 p 297 line 20 ref to 6 13 3  
 p 299 line 2 ref to 7 6 1  
 p 301 line 3 ref to 7 14 9  
 p 305 line 16 read perhaps *śāṅgānyā*

- p 307 line 17 *homābhīsavakārīnah* ablative  
 p 315 line 17 ref to 761  
 p 319 line 8 read *maidhātīthyeva*  
 p 321 line 3 ref to 619  
     line 7 *tusnim'amsākhyamagnī*  
 p 331 line 4 read *prakṣarantīsu*  
 p 333 line 2 read *pratīśedhārtham*  
 p 347 line 6 *ayāḥ cakra* ref to 41714  
     *adha stalam* ref to 4275  
     line 7 *kathā dāṣema* ref to 64116  
 p 351 line 17 ref to 92029  
 p 359 line 12 read *neṣar*

### Volume III (Comm)

- p 1 line 15 ref to 171  
 p 2 line 3 ref to 51510  
     line 7 ref to 31619 and 31511  
     line 12 ref to 5176  
     line 14 ref to 2162  
 p 9 line 8 ref to AB 424  
 p 10 line 11 ref to 72612  
 p 17 line 6 ref to 6310  
 p 34 line 5 *tebhya* read *teva*  
 p 47 line 10 ref to 858 (Val)  
 p 63 line 4 separate *pratibhā hāni*  
     4/5 read *nyo vinīyuktā*  
     14 *sa hī yo* ref to 61623  
 p 98 11 27 ref to 10314  
     11 29 ref to 10814  
     11 210 ref to 10415  
 p 107 line 17 ref to KB 215  
     line 18 separate *sa masa*  
 p 115 line 10 remove *pi*  
 p 128 line 16 ref to 71011  
 p 142 line 3 *yadanyat* ref to 12316  
     line 16 ref to 1275  
 p 143 line 3 ref to 134954  
 p 145 line 4 ref to 81714  
     *ubhayam* ref to 861  
     5 *tarobhīṣṭah* ref to 800  
     *yo rājā* ref to 870  
     6 *visreṣṭi* ref to 977  
 p 146 line 15 a *yad luvasyat* ref to 116514  
     *anuttamā* ref to 1.1659  
     16 *ānyāsubhīṣṭ* ref to 1165

- \* *anullamā* ref to 10.2.5 (must be 11.2.5)
- p 149 line 14 *duṣṣasāhu* ref to PB 4.4.11
- p 161 line 2 *na rīe* ref to 4.33.11b
- line 6 *mī evaṣo* ref to 7.1.11b
- line 13 read *tatastatiye*
- line 14 *yathā tvaṣi devī* ref to 7.1.20b
- p 175 line 20 *yena* ref to 7.22.2b Cf Sutra 10.5.9
- p 176 line 2 *tathā nūdigryah* ref to 10.11.12
- line 13 *prāṭimnukake* ref to 4.4.3c
- p 178 line 15 *tato mīm* ref to 10.49.2
- p 190 line 5 read *uttarasīcāvachchadye*
- p 192 line 1 read *lohuṣṣaupaḥvānam*
- p 218 line 8 ref to RV Khila ed Scheffelowitz p 146 CH p 266
- p 335 line 9 read *gigṇyastayācā*
- p 338 line 10 read perhaps *tarmānmīra nīmakasya* opp *suhṛdayasya*
- p 347 line 10 read *kubero vatsravāno*
- p 350 line 10 read perhaps *pitrīryambakapuna*
- p 374 line 5 separate *yajamānamekaskayā bhūṣayanti*
- p 383 line 14 read *uajohitam*
- p 391 line 10 read *vā yathokte*

## IS ŚĀNKHĀ VII/VIII OLDER THAN I XVI?

Verses cited by *pratīka* in XII.26.9 are found in full at XVIII.15.5 'Very probably the treatment of the mahāvratā (Śānkhā VII/VIII) is older than Śānkhā I XVI.'

## LAUSITAKI BRAHMANA AND ŚĀNKHĀ

As is natural, on the whole the Sutra rests on its Brahmana, the *Kausitaki*. For instance II.5.12, III.8.20, III.12.4, 13 and 17, III.13.25, III.16.8 and 24 rest on KB I.1, V.2.1-7, IV.12, IV.14.1, and V.7 respectively. Even the alternatives find a correspondence in the Br (e.g. Sutra II.5.13, 14 rests on the Br

It may be noted that AB refers to a number of verses by *pratīka*, even though they are not to be found in the RV. For instance the following non RV verses quoted in full in Śānkhā, are referred to in AB *pratīkena*

Śānkhā (in full)

III.6.9 (two verses)

V.11.3.4 (in Br also in full)

V.11.3.10 (possibly from ŚB IV.4.1.15)

AB (in *pratīka*)

VII.8.1

III.29.4

III.29.6 (mentioned as the *vyavahārikā*, and KB XVIII.13.13 *vīṣṇuṣṭam vāṣṇatī*)





the rule is to follow the traditional text" This cannot be right, as the text has *dasatayibhyam*, not *dasatayyan* Caland translates it as "Reversing (the verses) he should make the vasat with the verses from the Samhitā (of the Rgveda)" This, then, may refer to the Aitareyins (AB I 22 3 and 5, ASV IV 7 4) who take as first the one which is not taken from the Rgveda and as last of the two each time the Rgveda verse, so that it can be said that they make the vasat with the Rgveda verses On the contrary, the Śukla prescribes first the verses from the Rgveda, then the verses from elsewhere But, to what does *yathannatam* refer? Is it possible that here we have an indication that the Sutra is prior to the Brāhmaṇa? *yathannatam* 'in the Sutra'? (note on V 10 18 22)

The whole nigada of VII 6 3 is found in the Br XXVIII 5 6 How is it that the sūtrakṛt, if he was acquainted with the Br, cites the whole text and does not refer to it by a pratika?

The three verses of V 9 17a (of which the first was already given in full in our Sutra II 53) make one hymn in the AV V 35 In some readings Śukla differs from AV as well as from ASV VIII 11 1 The Br XXVI 10 has *raśanaro na utaya ite raśanariyam* How are we, again, to explain the fact that the Br presupposes the acquaintance of this sukta, if not by accepting that the Sutra is older than the Brāhmaṇa? But the same is the case with *raśanaro aṣṇat* of AB V 17 13, which is given in full by ASV.

The obscure verses of V 9 5 7 occur in the Khilas (ed. Schef. below, p. 106). The KB VIII 1 and XXIII 8 cites only their pratikas. Is this again a proof that the Brāhmaṇa presupposes the Sutra? But the same can be said about ASV IV 6 3 in comparison with AB I 19 1 3.

The verse of V 6 2 is quoted *śalataṣṭhena*, because it is alien to the RV. Nevertheless the Br VII 10 gives only the first two pādis. Does the Brāhmaṇa presuppose the Sutra?

#### JAIMINIYAS AND ŚUKLA

There are striking parallels between the Jaiminiyas and the Śukla. The mantra quoted in II 17 1 occurs nowhere else except in the Jaiminīs. The verse in the recension of IV 5 1 occurs

only in the JB, and that of IV 6 21 comes nearest to the JB. The parallels of \ 21 17 to JB III 306 \ III 12 10 to JB I 351, XIV 30, 31, 32 33, 41 42 44 63 68 to JB II 91 97, 98, 101 103, 120 121, 91 93, 218 221 are noteworthy. In XIII 5 7-12 20, \ V 3 17, \ V 4 12, \ V 12 1 the rite is taken from the JB. \ III 5 11 precisely = JB I 344 and 1b 15 17 agree with the JB and the PB. JB and PB agree with Sankh \ III 6, sutra 4 tallying verbally with them both and SB IV 5 10 6. XIII 12 12 rests on JB I 351. The view of \ III 20 1 3 is that of the JB, and 1b 12 14, 15 have parallels in the JB. The ekaha of \ IV 24 agrees with that in JB II 89. \ IV 27 28 agree more or less with the two punahstomas of JB and Bandh. The two one day rites, rasi and marīya, treated in XIV 39 are described in details in JB II 164 5. The expression *pratyahita* in \ IV 41 4 is taken from the JB. The legend of \ VI 29 6 11 is to be found only in the JB with some points of difference. In XIII 5 3 6 and \ III 12 7 the Sankh comes closer to the JB than the PB in expression. In \ II 1 3 the rite of Sankh stands nearer to that of the Jaiminiyas than to that of the Kauthumas. The vyas of the eighth ninth and tenth days agree with the Jaiminiyas as appears from the sequence of the verses in the Jaiminiya Samhitā and from the JB. In the next sutra too, Sankhayana's vyas of the tenth day agrees with that of the Jaiminiyas and not with that of the Kauthumas. As to that of the seventh day the Kauthumas and Jaiminiyas agree and Sankh stands alone. In \ IV 54 1 also Sankh agrees with the Jaiminiyas (JB II 137, JS IV 14 1-2), and not with the Kauthumas.

#### KHILAS AND SĀNKH

The praisādhyaya or praisasukta was known to the author of our Sutra as it was also to that of the Aśv who clearly says *ad adasa prayaj is te as 2 1 rasi ih 1 rathamasi 1 raisasut tam* (Sankh V 16 4b note 2).

According to Sankh \ V 3 8 the hymn beginning 'Vena saw that' comprises five verses, but in RV Khila IV 10 (ed Scheftelowitz p 126) it has only three. The Comm remarks that these verses are *sasahayam utsannah*.

Valuable observations about the interrelationship of our Sutra and other Vedic texts are scattered all over the notes in the body of the translation, some of the important ones of which are being collected here

In III 17 2 note the reversed order of the rks of RV I 82 3, 21 as the rite of the KRŚNA YAJURVEDA has been taken over

The prescription of III 13 22 rests on the MAITRAYANIYA SAMHITA (MS) or Kāth (note 1 on transl Ap VIII 11 17) In III 19 9 the term *bahuvā* may have been taken directly from the MS

Our description of the *śvamedha* tallies remarkably with that of the SATAPATHA BRĀHMANA and there are also other instances of the proximity of the two e.g., in III 15 16 the term *mah haviḥ* is taken from the SB

The addition contained in VI 1 18 is to be found only in the VARAṆA ŚRAUTASUTRA

The closeness of VI 12 6 and Laty II 3 2 suggests a high probability of contact between our Sutra and the LATYĀNA ŚRAUTASUTRA Further, it is just possible that the contents of V III 15 11 13 are taken from Laty (or Drāh) V 7 3 5 and XIV 40 8 9 might rest on Laty V III 3 6 The word *uṣṣa*° (XIV 22 20) occurs only in the Laty VIII 58, besides our Sutra XI 11 4 agrees with KB XIV 8 which may be compared to Drāh V III 2 20 or Laty IV 6 16 pointing to the probability of the sutra of Drāh Laty being known to the author of the KB also

XII 9 17 agrees verbally with the ARŚEYAKĀPA II 7 (second half)

Does the BAUDHĀYANA ŚRAUTASUTRA XVII 61 parallel to XIV 58 point to its acquaintance with the Sākhī? Further Baudh XVII 55 3 11 15 agrees with XIV 62,3 against all the other sources

In XIII 19 1 and XIII 20 5 7 has Sākhī been the base of the VASTAMBA ŚRAUTASUTRA?

In V 10 8 10 verses are taken from the MAITRAYANIYA SAMHITA VII 78 1 2 6 with slight variations

The whole of XII 9 agrees with the SĀKHIYĀNA BRĀHMAṆA That the Sutra is later than the Brāhmana is proved by

the fact that the quotations are usually longer than in the other parts of the Sutra

#### DID THE SĀṆKH HAVE A DIFFERENT RECENSION OF THE RV ?

In A 12 15, it is enjoined to leave out the third and fourth verses of the hymn RV III 21, because they are anustubhs (so the Comm) and they are to be replaced by RV IV 58 8 and 9 which are tristubhs. However, the third and fourth verses of RV III 21 are not anustubhs, but the second and third. Asv VIII 12 5 has as expected. Either the sutrakāra has made a mistake, or his recension of the RV was different

#### LOST RV TEXT ?

The apra verses enjoined in XVI 3 21 are not found in the Rgvedic texts, but they seem to have formed part of them. The mahānāmni verses adhibited in X 6 10 are handed down for the Āitareyins in ĀitAr, they must also have formed a part of the texts of our śakha. The Comm remarks "these must be learnt in the forest (i.e. they belong to the Aranyaka), therefore no pratika is given."

#### DID THE SĀṆKH HAVE A THIRD RECENSION OF THE SV ?

According to Sāṅkh XII 10 3, at the second day of the prsthya sadāha the stotra triplet for the maitravaruna is RV III 27 1 3 and the corresponding triplet is VI 16 22-24. It is very striking that neither the Kāṇthumās nor the Jaiminīyas use a triplet corresponding with RV III 27 1 3 for the maitravaruna's uktha stotra (but SV II 55 57 = RV VI 16 16 18). The triplet does not even occur in the Kāṇthuma śakha but does in the Jaiminīya, where, however, it is used at another occasion. Had Sāṅkh before him a third recension of the SV ?

#### SCHEMATA

For ready reference four schemata are being given below (i) the arrangement of the stotras and sastras of the agnistoma, (ii) the three variations of the agnistoma, viz, jyotis, go, and ayus, (iii) prsthya sadāha, (iv) abhiplava sadāha

(1) There are twelve stotras and twelve sastras of the agnistoma, each stotra (chanted by the udgātṛ) being followed by a sastra (recited by the hotṛ or one of his three assistants the hotṛakas—maitravaruna brahmanac champion and acchavaka)

#### prataḥ savana

1 bahupavamana stotra	1 ajya sastra (hotṛ)
2 ajya stotra	2 prauga sastra (hotṛ)
3 ajya stotra	3 ajya sastra (maitravaruna)
4 ajya stotra	4 ajya sastra (brahmanacchampion)
5 ajya stotra	5 ajya sastra (acchavaka)

#### madhyandina savana

6 madhyandinapavamana stotra	6 marutvatiya sastra (hotṛ)
7 pratha stotra	7 niracvalya sastra (hotṛ)
8 praṭha stotra	8 niracvalya sastra (maitravaruna)
9 praṭha stotra	9 niracvalya sastra (brahmanacchampion)
10 praṭha stotra	10 niracvalya sastra (acchavaka)

#### tṛtiya savana

11 arbhaya (or tṛtiya) pavamana	11 vaṣṣvadeva sastra (hotṛ)
12 agnistoma saman (yajñayajñiya)	12 agnimaruta sastra (hotṛ)

(11) Agnistoma can be performed in three ways according to the variation of stomas employed for the stotras

	<i>Jyotiḥ</i> (agnistoma)	<i>Go</i> (ukthya)	<i>lyus</i> (ukthya)
bahupavamana stotra	trivṛt	pañcadasa	trivṛt
ajya stotras	pañcadasa	trivṛt	pañcadasa
madhyandinapavamana stotra	pañcadasa	saptadasa	saptadasa
pratha stotras	saptadasa	saptadasa	saptadasa
arbhayapavamana stotra	saptadasa	ekaviṃśa	ekaviṃśa
agnistoma saman	ekaviṃśa	ekaviṃśa	ekaviṃśa
ukthya stotras		ekaviṃśa	ekaviṃśa

[SB transl. 1 following pt IV (SBL XLIII) p 287 n 2]

(111)

#### Prathya Saṁjaha

Day	Type	Stotra	Prathya stotra
I	agnistoma	trivṛt	
II	ukthya	pañcadasa	rathanantara
III	ukthya	saptadasa	bṛhat
IV	ajyaśāśn (ukthya in SBL XII 2 26,7)		vairūpa
V	ukthya	ekaviṃśa	vairaja
VI	ukthya	trivṛt	vairava
		trayastriṃśa	raivata

(iv)

## Abhiplava Sadaha

Day	Type	Stomas	Pratha stotra
I	agnistoma	ryotistoma	rathantara
II	ukthya	gostoma	bṛhat
III	ukthya	ayustoma	rathantara
IV	ukthya	gostoma	bṛhat
V	ukthya	ayustoma	rathantara
VI	agnistoma	ryotistoma	bṛhat

## CONTENTS OF THE SĀṆH

- I 1-2 General rules (paribhasa)  
 I 3-15 The full and new moon sacrifices (darsapurnamasa) (KB III 1 9)  
 I 16,17 General rules for istis  
 II 1 Establishment of the fires (agnyadhya)  
 II 2,3 The istis at the agnyadhya (KB I 1)  
 II 4 Anvarambhaniya isti  
 II 5 Re establishment of the fires (punaradhyaya) (KB I 2 5)  
 II 6 10 Agnihotra (KB II,1 3, 7 9 ?)  
 II 11 13 Agnyupasthana during the agnyadhya (KB II 4)  
 II 14-17 Pravatsya upasthana (homage paid to the fires by a sacrificer going on a journey) (KB II 5,6)  
 III 1 7 Special istis connected with new- and full moon sacrifices  
     III 1 Isti to Indra vimr̥dh (KB IV 1)  
     III 2 Abhyudistesti (KB IV 3)  
     III 3 Abhyudistesti (KB IV 2)  
     III 4, 5 Prayascittis for agnyadhya, etc  
     III 6 Samjñanesti  
     III 7 Mitravindesti  
 III 8 11 Istis of long duration  
     III 8 Dakṣayana (KB IV 4)  
     III 9 Idadadha (KB IV 5)  
     III 10 1 6 Sarvaseniyajña (KB IV 6)  
     III 10 7 Saundakayajña, sakamprasthaya (KB IV 7,9)  
     III 11 1 6 Vasisthayaajña (KB IV 8)  
     III 11 7 10 Munyayana (KB IV 10)  
     III 11 11 16 Torayana (KB IV 11)  
 III 12 Agriyaneṣṭi (KB IV 12 14)  
 III 13-18 Caturmayas  
     III 13 Vaisvadeva (KB V 1,2)  
     III 14 Varunapraghasa (KB V 3,4)  
     III 15 Sukamedha (KB V 5)  
     III 16 17 Pitryesti at sukamedha (KB V 6,7)

- III 18 Sunasirja and general remarks (KB.V 8)
- III 19 Attonements for istis (prayaścittas) and substitution (KB.V.9)
- III 20 Attonements for agnihotra (KB V 9)
- III 21 *Brahmatvam* and *yājñamānam* 141su
- IV 1 The part of the rites performed by its institutor at the full- and new-moon sacrifices (*yājñamānam* 141su)
- IV 2 Anvadhīna (*yājñamānam* 141su)
- IV.3 5 Pindapitryajña
- IV.6,7 The functions of the brahman priest at the istis (*brahmatvam* 141su) (KB VI 10 14)
- IV 8 13 The part of the yajamana and his consort at istis (*yājñamānam* 141su) contd
- IV 14-16 The funeral rites of an abhagni (KB.V 10 short allusion)
- IV 17 20 Śulagava (KB.VI 1 9)
- IV 21 The respectful reception of a guest (arghya)
- SOMA SACRIFICE AGNISTOMA (I-VIII)**
- V 1,2 Rtvig-yajana and deva-yajana
- V.3 Dikṣānyesti (KB VII.1 4)
- V 4 Dikṣa (KB ib)
- V 5 Prayanīyeshi (KB VII 5-9)
- V 6 Soma parivahana (KB VII 10 1)
- V 7 Itithyesti and agni-manthana (KB.VIII 1,2)
- V 8 Tanūnaptra
- V 9-12 Pravargya and upasada (KB.VIII.3 7,8 9)
- V 13,14 Agni-śūnaprapayana (KB IX 1 6)
- V.16 20 The victim to be slaughtered for Agni and Soma (agnīśou īyapaśu) (KB X 1 6)
- VI 1 General remarks about paśu offerings (nirūdhapaśu)
- VI 2 6 Pravarānuvaka (KB XI 1 8)
- VI 7 Vasatīvati water (aponaptriya) (KB XII.1-3)
- VI 8 1 2 Upniṣu and antaryama grabas (KB XII 4 end)
- VI 8 3 13 Bahispavamāna stotra (KB XII 5)
- VI 9 11 Savanīyapaśu and aikadaśīni (KB XII 6 8)
- VI 12,13 Śulā-pratirpaya and dharmopasthāna (KB XIII 1)
- VII 1 Savanīya-puroḍaśas (KB.XIII 2,4)
- VII 2,3 Indrdevatya grabas (Indra-Vajra, Mitra Varuna, Aśvina) (KB. XIII 5)
- VII 4,5 Cama-śonnayana  
Pracibīta homas  
Bhahvana (KB XIII 6,7)
- VII 6,7 Aekavaka (KB XIII 8)
- VII 8 Rituṣajasa (KB.XIII 9)
- VII 9 Vija-sastra (KB XIV 1-3)
- VII 10 Prajā-sastra (KB XIV 4,6)



VII 11	Maitravaruna's ayasastra
VII 12	Brahmanacchamsin's ayasastra
VII 13	Acchavaka's ayasastra
VII 14 1 3	Acchavaka's ayasastra on the brhat pistha
VII 14 4 8	Āhava
VII 14 9 12	Nihisarpana
VII 15	Midday service (ma lhyandina savana) (KB XV 1)
VII 16 1 8	Dadhigharina (KB XV 1)
VII 16 9	Paṇu purodāsa and savanīya purodāsa
VII 17 1 14	Prasthita homas (KB XV 1)
VII 17 15 18 9	Dakṣina dāna (KB XV 1)
VII 19	Marutvatīya sastra (KB XV 2 3)
VII 20 21	Niśkevalya sastra (KB XV 4)
VII 22	Maitravaruna sastra
VII 23	Brahmanacchamsin's sastra
VII 24	Acchavaka's sastra
VII 25 27	General remarks
VIII 1	The third pressing (tṛtīya savana)
VIII 1 2 8	Āditya graha (KB XVI 1)
VIII 1 9	Savanīya purodāsa (KB 1b)
VIII 2	Prasthita homa (KB XVI 1 end)
VIII 3 1 4	Savitī graha (KB XVI 2)
VIII 3 5 19	Vaiśvadeva sastra (KB XVI 3 4)
VIII 4	Saumya earṇ (KB XVI 5)
VIII 5	Patnīvata graha (KB XVI 6)
VIII 6	Āgnimūrta sastra (KB XVI 7)
VIII 7	General remarks
VIII 8	Harīyojana graha (KB XVIII 6)
VIII 8 10 9 10	Prayasaiti, etc (KB XVIII 7 8)
VIII 10 11	Avabhṛtha (KB XVIII 9 10)
VIII 12	Uśasasṛjati (KB XVIII 11 13)
VIII 13	Uśasasṛjati (KB XVIII 14)
VIII 14	General remarks
VIII 15	<i>Brahmaiti in some</i>
VIII 16 25	Nivida
VIII 16	Nivida for the marutvatīya sastra
VIII 17	Nivida for the niśkevalya sastra
VIII 18 21	Nivida for the vaiśvadeva sastra
VIII 22 24	Nivida for the āgnimūrta sastra
VIII 25	Nivida for the śvilasin

#### MODIFICATIONS OF THE SOMA SACRIFICES

IX 1	Paribhāsa
IX 2	Ukthya (ma lhyavaruna) (KB XVI 11)
IX 3	Ukthya (brhat acchamsin) (KB 11)

- IX 4 Ukthya (acchataha) (KB ib)
- IX 5 6 Sodasa (KB XVII 1)
- IX 7 19 Atiratra (KB XVII 5 8)
- IX 20 21 Sandhi stotra (KB XVIII 1)
- IX 22 27 Soma combined with caryana (KB XIX 1 7)
- IX 28 1 3 Deva : havira
- IX 28 4 18 Anubandhya : (KB XVIII 11)
- X 1 31 Drakshaha
- X 1 General remarks
- X 2 First day of the ten day period (KB XXII 1)
- X 3 Second day of the ten day period ,
- X 4 Third day of the ten day period
- X 5 Fourth day of the ten day period (KB XXIII 1)
- X 6 Fifth day of the ten day period
- X 7 8 Sixth day of the ten day period
- X 9 Seventh day of the ten day period
- X 10 Eighth day of the ten day period (KB XXVI 7-17)
- X 11 Ninth day of the ten day period
- X 12 21 Tenth day of the ten day period (KB XXVII 1)
- XI 1 Ahinas and satras (general remarks)
- XI 2 (3?) Caturmasya day (KB XI 8 10 ?)
- XI 4 9 Abhiprayasala (KB XI 1-XXI 6)
- XI 10 Abhijit (KB XXIV 1 2)
- XI 11 12 Svarasmana (KB XXIV 3 9)
- XI 13, 14 Visuvat day (KB XXV 1 10)
- XI 15 Visvajit (KB XXV 11)
- XI 1 27 Satras of the hotralas
- XII 1 Soma prajascittis (general)
- XII 2 3 Atonement when the victim dies (yavan mrie)
- XII 4 Atonement if the sacrificial stake takes leave (yape viri The)
- XII 5 Samsata
- XII 6 Atonement in case the soma has been carried off (some pahrie)
- XII 7 10 Atonement in case the soma is left over (some unale)
- XII 11 Atonement in case the consecrated dies (dikshataya manasa)
- XII 12 Atonement in case the soma through burst (kalasa dirne)
- XII 13 Atonement at rising from in between (simyutthana)
- XII 14 18 Satras
- XII 19 Sav m ayaana
- XII 20 Utsarginam ayaana
- XII 21 Vity m m ayaana
- XII 22 V gira m ayaana
- XII 23 Dativatavator ayaana
- XII 24 Kanyajapayinam ayaana
- XII 25 26 I or for satras
- XII 29 Samsat m m ayaana

XIV 1 84	Ekahas
XIV 1	General
XIV 2 13	<i>Haviryajnah sonah</i>
XIV 14	Uddhūḍ and valabīḍ
XIV 15	Gosava
XIV 16	Ritapeya
XIV 17 84	Other ekahas
XV 1 3	Vajapeya
XV 4	Bṛhaspatisava
XV 5 11	Aptoryaman and other ekahas
XV 12 16	Rajasūya
XV 17 27	Sunāśepa akhyāna
XVI 1 9	Aśvamedha
XVI 10 14	Purīṣamedha
XVI 15 16	Sarvamedha
XVI 17	The brahman at the vajapeya (supplementary)
XVI 18 1 9	The brahman at the rajasūya (supplementary)
XVI 18 10 21	The brahman at the aśvamedha (supplementary)
XVI 19 30	Ekottara ahinas (i.e. those which increase by one day)
XVI 19	Ekahatra
XVI 20	Dvīratra
XVI 21 22	Trīratra
XVI 23	Catūratra
XVI 24	Pañcaratra
XVI 25	Ṣaṣṭratra
XVI 26	Saptaratra
XVI 27	Aṣṭaratra
XVI 28	Navaratra
XVI 29	Dasharatra
XVI 30	Ekadasharatra
XVII XVIII	Malavata

## ABBREVIATIONS

Most of the abbreviations used in this book are well known to Vedic scholars. A few specific ones are noted below.

Br the Br	= <i>Ṛgveda Brāhmaṇa</i> ed. B. Lindner, I. Text, Jena 1857
CH	= <i>Le Védisme</i> by W. Caland and A. Henry, I, II, Paris 1906-7
Comm	= Commentaries on the Śukla by Varadattissuta Śaṅkara (I-VI) and Govindā (VII-VIII) ed. A. Hillebrandt, Calcutta 1891-9
Keith	= translation of the hB in <i>The Ṛgveda Brāhmaṇa as Translated</i> , Cambridge Mass (U.S.A.) 1920

- NVO. = Das altindische Neu- und Vollmondsopfer in seiner einfachsten Form, mit Benutzung handschriftlicher Quellen dargestellt, Jena 1880.
- RV.Khila = Die Apokryphen des R̥gveda (Khilāni) ed. J. Scheffelowitz, Breslau 1906.
- Scheffelowitz = RV Khila.
- Schwab = Das altindische Thieropfer, mit Benutzung handschriftlicher Quellen bearbeitet, Erlangen 1886.

In the end it is my pleasant duty to thank Mr. Klaus Cammann and Shri W.D. Ojha for the help rendered in comparing the press-copy with the original manuscript.

Lokesh Chandra

# ŚĀṆKHĀYANA-ŚRAUTASŪTRA

## (GENERAL RULES)

1 We shall explain the (Vedic) sacrifice

2, 3 It appertains to the three orders the brahmana, the Ksatriya and the vaisya

4 What is prescribed without specification (in this book), is applicable to all (e.g. the sacrifice of Full and New moon appertains to all the three orders, because no special reference has been made)

5 When a specification is given, it differs

6, 7 During acts which refer to the Gods, the performer wears his upper garment over his left shoulder, over his right shoulder during acts which refer to the Fathers

8 9 From the sipping of water onwards, he should not free (lit. separate) himself from the rite in which he is engaged, nor go away in between

<sup>1</sup> This is the first act the hotr has to perform. Hir XIX.2 *klpte hotr vadane* *apa acamati*

10, 11. So is the specification about the mode of turning round (?)

12 It (viz. the sacrifice and the place of its performance) is approached from the left (or from the north side)

13, 14 Acts pertaining to the Gods have the east as the norm, and those pertaining to the Fathers have the south as the norm

15 The rule is that the Rgvedin should be seated. When the hotr and his assistants recite from the Rgveda, he should be seated

16 Only if it is expressly stated, he should stand

<sup>1</sup> E.g. III 13 16 & 15 4

17 Moreover the hotr should perform what is not assigned (in this book) (to any other) assistant of his

18 In groups of three or more than three verses, the first and last must be recited thrice, except the muttering<sup>1</sup>

<sup>1</sup> But no repetition takes place where it is said that a complex of II rec or more than three verses should be muttered, e.g. VIII 15 10

19, 20 Moreover (in the recitation of such verses), at the

place of the last syllable immediately after its first consonant, the lengthened sound *o* of three moras, either pure (i.e. unmodified, not nasalized), or ending in the sound *m* (should be inserted)

21. This is called the *pranava* (the 'humming')

For remarks see Hillebrandt NVO p 77ff

22. At the pause (the *pranava*) ending in *m* (is inserted) in all groups of verses, including the *puronuvakya* (inviting verses)

See Hill p 107 *apam retamsi jinvaṭi* (RV VIII 44 16) becomes *jinvaṭoḥm*

23. Connecting by means of this (pure *pranava*) the first half verse or quarter verse of the following verse he makes a pause. This 'mode of reciting' is called *samtata* ('connected')

Cf KB XI § beg

24. This is the practice for all groups of verses, which are prescribed in connection with an act

'Not for a simple muttering which does not accompany an act

25. Even in acts which are far distant from each other' he (the hōtr) awaits, for the sake of connecting, between the first verse and the concluding verse with the half verse (until the recitation is finished),

'Eg at the atithyest of OH §39 42 of also below VI 10 10 ff

26. and the verses are resolved into (lit follow the rule of) half verses,

'i.e. in the middle a pause is made

27. except when otherwise stated

The comm cites VI 3 10 as an example Cf OH p 131

28. The verses of the R̥gveda are recited in a loud voice

29. When it is expressly stated they are whispered

'E II I 15 1

30, 31. For the words the rule prevails that they have the same pitch' and are monotonous

'The words of a verse are either all spoken in a low, or a middle or the highest pitch

'The accents *udatta anudatta svarita* etc fall forth cf Āsv I 29

32-35. The *pranava*, is uttered on a higher pitch of the voice than the *puronuvakya*, the *yajya* on a higher pitch of voice than the *pranava*, the *vasat* call is uttered either on a higher pitch than the *yajya* or on the same

36. The *pranava*, the formula *ye yajamahe* the *vasat* call, the

sampraisas, the praisas are uttered *loudly* at the *whispered* offerings<sup>1</sup>

<sup>1</sup> As the dikṣapīṣṭi V 3 4

37 The name of the deity is also whispered at the places of their insertion

38, 39 The words *bhūh*, *bhūah* are to be muttered before (the yajya, and the (following) four *ye yajamahe*, *vausaḥ*, *oḥ sah*, *sah oḥ*, *svaḥ* at the end of all yajyas

Cf H II p 95

40 In the anuyajyas, on the contrary, the formula *ye yajamahe* is not found

Cf H II p 137 note 3

41 Neither at the second vasat oḥ (anuvasatkara)

Cf OH p 209

42, 43 The vasat call<sup>1</sup> is connected with the yajya verse, of which the last syllable is either lengthened or not lengthened

<sup>1</sup> v hi vausaḥ

44 This (lengthening) is not applied at a whispered offering

## 12

1 He should lengthen the syllable *a* of the formula used for inviting (*a√īah*) the deity

Cf H I 1 84 *agnim nṛvāha*

2 The formula *ye yajamahe* is lengthened in the initial (syllable), before the yajyas

Cf H II p 95 *yeḥ yajamahe*

3 Of four moras is the lengthening at the (Vedic) sacrifice<sup>1</sup>

Cf I 1 19

4 5 Of diphthongs the two palatals (*e*, *ai*) become (in pluti) *ai*, the two labials (*i*, *au*) become *ai*

Example: the verse RV I 22 9 ending in *tra śāram somapitaye* (Sankh VI 4 9) becomes as yajya *somapitayaḥ vausaḥ* the verse RV X 85 47 ending *dadhātū nān* becomes *nān vausaḥ*

6 The other vowels remain unchanged,

7 and *u* and *o*, if they are pragrahya

8 at the end of a yajya verse

According to the common this applies to sūtras 4 II (?).



- 9 The *burring* (*ṛiphita*) *visarga* becomes *r*

Example the verse RV VI 13 2 ending *asi kvattā vṛmasya deva bhureh* (Sankh II 4 7) becomes *bhuier* (or *bhureṣr* ?) *vauṣaṣ*

- 10 The non *burring visarga* is dropped

Example the verse RV III 4 9 ending *yuktagrāṇa jūyate devakāmāh* (Sankh I 15 4) becomes *devakāmāḥ vauṣaṣ*

- 11 The sound *m* becomes *ṇusvāra*

Example the verse RV A 26 ending *jikhāṇ agne cakre havayartham* (Sankh I 8 6) becomes *havayāṣṭam vauṣaṣ*

- 12 The other consonants (or syllables ?) remain unchanged

13 11 The sound *au* in the *vāṣat* call and a following *ṣ* (in the same word) one of four moras (*lauṣaṣṭi*),

15 or both the sounds remain unchanged (*lauṣaṣṭi*),

16 or only the first (remains unchanged) (*lauṣaṣṭi*)

17 According to Jātūkarnya, (only) the sound *a* remains unchanged

18 he should utter the *vāṣat* call in accordance with *brhat* and *rathantara*, long in the beginning short in the end

Of KB III 5 and comm *yad dhrasīti tad rathantaram yad dirgham tad brhat* (vauṣaṣṭi) Also of TS II 5 7 2

19 After the formula *yajamahe* the deity should be indicated in (the rite) which is accompanied by a *puruṣaṣṭi*

20 But it is not so in a (rite) to which belongs a *prasa*

The comm cites Sankh VII 18 2 Of OH p 385 and Shwab Das A t ndi-ke Tl ieropfer, p 120

21 When the term 'he pours out' (*juk ti*) is used, melted and clarified butter (*ghe*) is to be understood (as the object)

22, 23 The word *śukha* (is to be added) at the end of mantras used for offering (i.e. pouring out *ghe*) and of those used for putting the fuel sticks in the fire

24 The difference of a mantra (indicates) the difference of an act

25 The word *iti* stands at the end of a mantra (i.e. indicates that a mantra has been prescribed)

26 A (sacrificial) act should be made to fall in with the close of a mantra

Comm *mantrasyāntah kṛtsa aṇḍi*

27, 28 He (the hotṛ or one of his assistants) speaks the *anuvāṣya* and the *yajña* verses after he has been summoned (to

do so)

29 These (prescriptions) are applicable to all sacrifices

### 13

#### THE FULL AND NEW MOON SACRIFICES (DARSAPURNAMĀSA)

1 After having fasted<sup>1</sup> (the sacrificer) performs the sacrifice at full moon<sup>2</sup>

Properly *upavasata* means he passes (the night) in the vicinity (of the fires)

<sup>2</sup> Literally he worships (the deity) with the Full moon offerings

■ In the same way the sacrifice at new moon

3, 4 There are two days of full moon and two days of new moon

<sup>1</sup> Properly nights : Here the day is of 24 hours

5 The two days of full moon are (1) the day on which the moon appears full about the setting of the sun, and (2) the day on which (it appears full) after the setting of the sun

6 The two days of new moon are (1) the day on which they remark "tomorrow it will not be visible", and (2) the day on which it is not visible<sup>1</sup>

<sup>1</sup> *draṣṭā* is middle passive

7 (The sacrificer) may perform the sacrifice on any of these days, according to his choice

8, 9 The difference (of the rites at the two sacrifices) is indicated by specific injunctions 'this is at full moon, this is at new moon', or by words connected therewith

<sup>1</sup> L g the designation of the deities

10 The rest is the same (for both)

11 The cake destined for Agni is common to both

12, 13 The whispered offering (*upamsavyajña*) (at both occasions) is destined for Agni Soma or for Viṣṇu

14-17 At the sacrifice of full moon the second cake is destined for Agni Soma and at the sacrifice of new moon for Indra-Agni, in case he does not perform the *samnavya*, but if he does perform the *samnavya* it is destined for Indra or Mahendra

18 But he who does not perform (at new moon) the *samnavya* destines the whispered offering for Viṣṇu

1. The hotr, being called upon (by the *adhvaryu*)', comes between the *utkara* and *pranita* water and treads upon the grass (of the *vedi*) with his right fore-foot

' It is only the Baudh III 97 98 5 which expressly states *haviṃy āsādy hotāram āmantrayati*

2 His heel reaches the back side up to the end of the *vedi*

3 He stands there with his feet asunder.'

' Comm the right foot in front and the left behind

4, 5 When he has been summoned (by the *adhvaryu*) to recite the verses for the kindling of the fire he mutters (the formulae)

"Unto whom' shall I go ?

' O unto *Prajapati*

"Unto him do I go

"What is thy sheltering metre, O *Prajapati* ?

"Unto that I re-ort

"What I know of thee, O *Viṣṇu*, that shall I do for thee

"Impelled by divine *Savitr* shall I serve as priest

"Obeisance to *Agni* the seer, to *Vayu* the hearer, to *Aditya* who looks from on high

"Today shall I speak words that gladden the Gods, that men are eager to hear, that bring *evadha* to the Fathers, that are the support of the entire creation

"I, the *prasastr*, approach *Prajapati* with myself, my progeny, my cattle

"May fearlessness be mine

"I shall proclaim what belongs to *Prajapati*

"Speech shall be the priest

"To Speech do I come

"Our world ! The other worlds !! The highest heaven !!!'

¶ Then he pronounces thrice the syllable '*hum*'

Cf KB III 3

7-13 With this '*hum*' he connects, reciting with intermediate voice, (the first kindling verse) (1) *pra vo vajah* (RV. III 27 1) Then follow the two tris *icha* (2 7) beginning with *agna a yahi vitaye* and *idnyah* (RV VI 16 10 12, III 27 13 15) Then the single verse (8) *agnim dutam vṛṇīmahe* (RV I 12 1) Another one is (9)

*samudhyamano adhvarā* (RV III 27 4) At the *saptadasya* rite (lit the rite in which 17 kindling verses are used), however, three verses (RV III 27 4 6) are used : This is the case except at those sacrifices of full and new moon which contain an *ayana* (?) And lastly the two verses (10,11) *samidho agna ahuta* (RV V 28 5,6)

\* As described later on in III 8 11

14 With the *pranava* (of the last verse) he connects (the formula) "O Agni, thou art great, thou who belongest to Brahman, to Bharata"

15-18 Thereupon he utters the names of three *ṛṣi* ancestors of the sacrificer from the remote and downwards, six for one who belongs to two *ṛṣi* families\*, for a non brahmana he takes the descent of his purohita, or he uses for all "Thou who belongest to Manu"

\* The names uttered are adjectival derivatives put in the vocative, e.g. for one who belongs to the Bhṛgu clan Bhṛgava

\* By adoption

19 And reciting immediately afterwards (the following formula) he makes a pause

"Thou, kindled by Gods, kindled by Manu, lauded by seers,

"Gladdened by brahmanas, extolled by the wise, sharpened by Brahman,

"Thou, who bears the butter to the Gods

20 He again makes a pause after the formula

"The leader of holy rites, the carrier of (Soma) sacrifices,

"The unsurpassed hotṛ, the swift bearer of oblation

21 "(Thou art) the mouth vessel, the ladle of the Gods,

"Thou, the cup from which the divine ones drink

"As fitly the spokes, O Agni, so dost thou encompass the Gods"

After this formula he again makes a pause

For the pause and divisions of words of the *nigada* see AB III 3 end

22 He now summons the deities, making a pause after each summons

*ṛṣiṣṭvān* = ṛṣiṣṭvān of the Brahmanas (III 3 beg)

## 15

- 1 "Bring hither the Gods for the sacrificer."  
This is the close of the nigada
2. "Bring Agni hither, O Agni  
"Bring Soma hither."  
These are (the summons) for two butter-portions
3. "Bring Agni hither.  
"Bring Agni-Soma or (if demanded by the ritual) Visnu  
hither.  
"Bring Agni-Soma hither  
"Bring Indra-Agni hither.  
"Bring Indra or (if demanded by the ritual) Mahendra  
hither.
- 4 "Bring hither the ghee drinking Gods
5. "Bring Agni hither for the function of hotr.  
The reference is to Agni Svistakṛt
- 6 "Thine own greatness bring hither.
- 7-9 "Bring hither, O Jatavedas, and offer a good offering".  
In this manner having summoned (the deities) he sits  
down with his knees raised and mutters, after having touched  
the earth with the span of his right hand  
"May I not be separated from this firm standing, O  
Mother Earth.  
"Hurt me not, scorch me not  
"I shall think what is sweet, wish what is sweet, engen-  
der what is sweet.  
"I shall today utter words sweet to Gods, dear to men.  
"Here do I by means of the fifteen-fold thunderbolt drive  
away my spiteful rival"  
(When, however, seventeen kindling verses are ordained  
he uses the words ) seventeen-fold thunderbolt

## 16

- 1, 2. When he hears (from the aṅgharī) the word 'human',  
he being chosen (as the hotr) mutters -

"O divine Savitr, here they have chosen thee together  
with Father Vaisvanara

"O Indra, Pusan, Brhaspati, speak forth and offer  
your offerings

"May we share the bounty of the Vasus, and the favours  
of the Rudras,

"And be beloved of the Adityas,

"Unobstructed to attain to boundless freedom"

'What at the choosing of hotr may escape the crooked  
eye this day,

"That may Agni bring back, Jatavedas, the nimble one"

1 The adhvaryu addresses the hotr

'God Agni, the divine hotr, may he worst in the Gods

"He, the wise the considerate one,

'Just as Manu did just as Bharata, just as so and so (here the  
names of the *ṛṣi*s are to be inserted),

"Just as Brahman

'May he bring (the Gods) hither

"The brahmanas are the guardians of this sacrifice

'He (here the adhvaryu whispers the name of the hotr, and then  
says loudly) in the human (hotr)"

2 Reading with *Āp* and *SB* *adityas* for *adityah*

8 Thereupon he stands up<sup>1</sup> and mutters after having caught  
from behind with the span of his right hand the right shoulder  
of the adhvaryu, as well as the right shoulder of the agnidhra  
with the span of his left hand

"At the election of the hotr we lay hold of Indra as our  
purohita

"Through him the Gods ascended the highest heaven

'The Angirasa<sup>2</sup> the sky.

"The sixty and ninety ties, O ye two adhvaryus, are  
loosened between Heaven and Earth

"They fetter the simple man

"I, the wise, pass over them

"These both, Heaven and Earth, are pleasant to me".<sup>3</sup>

1 Since 1.5.8 he was seated

2 The verse occurs with variants in *Āp* *Hir*, *Ās*

3 He relinquishes his hold (on them, with the words)

"May the six wide ones protect me from anguish, Heaven  
and Earth, Day and Night, Waters and Herbs"

5. Then he turns along his right arm (as axle, with the formulae):

"I, make the turn of Indra', I follow the turn of Āditya".

' Here Indra refers to the sun.

6. Now he casts away to the south-west = dry blade of grass which he has taken from the (grass-)seat of the hotṛ and has broken on both sides, (with the formula):

"Cast away is he, who wards off abundance,

"Cast away is he, who hates me,

"And whom I hate".

7-9. Having touched water he lays down a green blade of grass (on his seat) with the tip directed to the north and sits down (with the formula):

"Here do I sit down on the seat of the Wealth-bestower".

10, 11. Having squatted with the right (knee) raised high and having stretched out his hands to the east he mutters, while fixing his looks on the Ābavaniya and Gārhapatya fires:

"Obeisance to Heaven and Earth, the primaeval hotṛs.

"Ye All-makers, ye are the guardians of my life.

"Protect my life. Do not hurt me. Do not scorch me".

12. Having moved slightly northwards he says: "This is your space."

13. He then mutters (the three verses):

"All ye Gods, instruct me, etc.

"May I today that part of the word, etc.

"Obeisance to the great ones, etc."

RV. X.52.1, 53 4, I.27.13.

14. After the words "May Agni as hotṛ accept the hotṛ-ship of Agni. May the deity be the right succour to thee, O sacrificer" he makes a pause.

15. Then he whispers: "Thou who hast chosen Agni for thy hotṛ".

16. Whereupon he urges (the adhvaryus) to take up the two offering-spoons saying: "Take up', O adhvaryu, the spoon which is full of butter, which is devoted to the Gods, which is possessed of all boons.

"Let us praise the Gods, who are worthy of praise.

"Let us adore the adorable.

"Let us worship those who are worthy of worship"

Then follow the five fore-offerings

<sup>1</sup> Or perhaps "throw into the fire"

## 17

1 The first (has as *yajya* the formula) "The kindling sticks, may the kindling-sticks, O Agni, accept the ghee offering"

2 The second "May Tanunapat, O Agni, accept the ghee offering"

3 For descendants of Vasistha and Sunaka, Atri and Vadhryasva, Kanva and Samkrti, and for ksatriyas and those who are desirous of obtaining progeny, the second is "May Narasamsa, O Agni, accept the ghee offering"

Of *Asv* 152122 BaudhPravara:Utra 61 (465 118)

4 The third "May the Ids, O Agni, accept the ghee offering"

5 The fourth "May the Barhis, O Agni, accept the ghee offering"

6 "*svahagnim, svaha somam, svahagnim, svahagnisoman* or *svaha visnum*<sup>1</sup>, *svahagnisoman, svahendragni, svahendram* or *svaha mahendram*<sup>2</sup>, *svaha deva ajyapah* — May they, O Agni, graciously accept the ghee offering"

13 12 13

<sup>1</sup> Cf *13 14 17*

<sup>2</sup> Cf *KB III 401* It will be noticed that in the fifth *prajya* homage is paid to all the deities of *laras* and *purnamas*

## 18

1 The two butter portions (*ajyabhagan*) at the sacrifice of full moon, mention the slaying of foes, etc "May Agni slay the foes", "Thou, O Soma art the Mighty Lord, etc" (*RV VI 1634 1916*)

2 At the sacrifice of new moon they speak of growing "Agni has grown by his ancient, etc", "O Soma, we make thee grow by our praises, etc" (*RV VIII 44 12, 191 11*)

3 The two offering formulas (*yajya*) are "May Agni gra-



ously accept the ghee offering'

4, 5 The inviting verse (*pri muva/ya*) for the cake destined for Agni' is "Agni the head, etc.", and its offering verse is "Thou hast become the leader of the sacrifice etc."

Cf I 3 11

\* RV VIII 44 16

\* RV A 8 6

6 7 The inviting verse for the whispered offering (destined for Agni Soma) is 'Hear, ye Agni and Soma, my call, etc.' And its offering formula "May Agni and Soma graciously accept the ghee offering"

See I 3 12

\* RV I 93 1

8, 9 For the whispered offering to Visnu Here did Visnu stride out, etc." I utter to thee the vasat call, etc." Or the offering formula is "(May Visnu) graciously accept the ghee offering)"

Cf I 3 13

\* RV I 23 1"

\* RV VII 99 7

10 (The inviting and offering verses) for the cake destined for Agni Soma are 'Agni and Soma accept our prayers, etc.', 'Ye placed these lights, etc.'

See I 3 14

\* RV I 93 9

\* RV I 93 6

11 (The inviting and offering verses) for the cake destined for Indra Agni are 'Indra and Agni come with help etc.', 'Ye surpass men in battle-call, etc.'"

See I 3 14

\* RV VII 94 7

\* RV I 109 6

12 (The inviting and offering verses) for the *samnyaya*' are 'Bring hither O Indra enduring wealth, etc.', and 'Thou dost endure the foes.'

Cf I 3 14

\* RV I 8 1

\* RV A 180 1

13 (The inviting and offering-verses) for the cake destined for Mahendra are "Great is Indra, who by his might", 'Great is Indra, full of men, etc.'

\* See I 3 15

\* RV VIII 6 1

\* RV VI 19 1

14 (The inviting and offering verses) All prayers have caused Indra wax, etc., 'Rejoice with thy bay horses, etc.' are destined for a cake to Indra if he is not substituted (by Mahendra)

RV I 7 10

\* RV I 101 10

\* Cf I 3 16 and Comm. These *anuvāṇa* and *yajña* must be applied for a horse destined for Indra devoid of *samnyaya* outside the New moon

## 19

1 The inviting-verse for Agni Svistakrt is "Delight the Gods, etc." (RV X 2 1)

2. The offering-formula is "Agni has worshipped the abodes dear to Agni. He has worshipped the abodes dear to Soma. He has worshipped the abodes dear to Agni. He has worshipped the abodes dear to Agni Soma or to Visnu. He has worshipped the abodes dear to Agni Soma. He has worshipped the abodes dear to Indra Agni. He has worshipped the abodes dear to Indra or to Mahendra. He has worshipped the abodes dear to the butter-drinking Gods. Let him worship the abodes dear to Agni, the hotr. Let him worship his own greatness. May he make by sacrifice the food worthy of sacrifice. May he, Jatavedas, graciously accept through sacrifices the offering. That this day, O Agni, thou comest to men, etc."

<sup>1</sup> Of the pra sa in V 19 33 and I 5 1 5. The last verse is RV VI 15 14

3 After uttering vrsat he touches water.

See KB III 6 end

## 110

1 (The adhvaryu) smears (a small quantity of the ida portion) on the index finger of the right hand (of the hotr, when he is going to call the ida, (he smears it) on the upper and middle joints (of the index finger)

2 With (the formula) "Of thee that has been offered by the Lord of Speech I eat for sap, for out-breathing" he (the hotr) smears his lower lip with the first ida portion (on the upper joint of the index finger). With (the formula) "Of thee that has been offered by the Lord of Mind I eat for strength for up-breathing" (he smears) his upper lip with the second ida portion.

3 Then he touches water

4-7. Keeping in his right hand the uttareda<sup>1</sup>, and himself taking a fifth part<sup>2</sup> with his fingers, which are neither outstretched nor made into a fist, (he calls the ida) (all the while) holding it on a level with his mouth or his heart

<sup>1</sup> The Brahmana XIII 7 has the same expression. In other texts it is *avāntareḍa* the *idā* which the hotṛ holds in his hand.

<sup>2</sup> So the *adhvaryu* makes four cuttings of the *idā* into the hands of the hotṛ, and the hotṛ makes a fifth one. The other texts differ. Only Āp III 26 has something similar, and Hir XXI 8 reads: *svnyam hotā madhyato dvir vdatte*. Hir. cites a Brahmana, which we have not yet been able to trace *na prasriam hastam dhārayed. yaj prasriam dhārayet prabhramakā asmāt pāsavaḥ syuh*

### I 11

1. Before the calling of the *ida* he mutters the following formulas:

"Hither do I call the *brhat* together with the sky, the sun, the eye. May the *brhat* together with the sky, the sun, the eye call me.

"Hither do I call the *vainadevyā* together with the intermediate region, the wind, the breath. May the *vainadevyā* together with the intermediate region, the wind, the breath call me.

"Hither do I call the immovable world. May the immovable world call me.

"Hither do I call the moving world. May the moving world call me.

"Called hither is the friend, the food. May the friend, the food call me.

"Called hither are the seven hotṛas. May the seven, hotṛas call me.

"Called hither are the cows together with the *asīr* milk. May the cows together with the *asīr* milk call me.

"Called hither is the milch-cow together with the bull. May the milch-cow together with the bull call me.

"Called hither is the word together with the breath. May the word together with the breath call me.

"Called hither is the word together with the mind. May the word together with the mind call me."

"Called hither is the *ida*, the rain. May the *ida*, the rain call me."

"Called hither is the ida, the conquerer May the ida, the conquerer call me"

"Oh, called hither art thou O ida, accept me graciously"<sup>3</sup>

<sup>1</sup> Only in Sankh and Bandh

<sup>2</sup> SB also has this formula

<sup>3</sup> The last words are only found in Sankh

## 112

1 Then he calls ida

"Ida is called, called is ida May ida call us

"Called is ida who belongs to Manu, who is butter-pathed, who belongs to Mitra and Varuna

"Brahman, fashioned by the Gods, is called

"The divine adhvaryus are called, called are the human ones, that they may promote the sacrifice, that they may swell the Lord of Sacrifice

"Called are Heaven and Earth, the primaeval, the law-abiding, the divine, whose sons are Gods

"Called is the sacrificer unto the subsequent God worship, called unto a more abundant preparation of sacrificial gifts

"May the Gods here accept the offering graciously

"To this he is called"

2 Having called (ida) he smells it

3, 4 Between (the formulas of calling) ida he inhales<sup>1</sup> four times, or for the fourth time at the end<sup>2</sup>

Comm *avāṁti=ucchvāṁti* Cf KB III ?

<sup>1</sup> In this case three times in between Comm *Mastrāvaruṇiṁ prathama uckhvaso nirākāṅkavatī vardhan itī dvitīya uckhvasah putre itī tritīyah, ante caturthaḥ yada ślāmadhye catur āśānanam tadā brahma devakṛtam upahutam itī dvitīyah*

5 He then eats the uttareda with the formulas

"Thou art ida, thou art delight, the dispenser of delight

"Bestow upon us many children and happiness

"O welcome one, may I find your favour, may I, being

invited, enjoy thy invitation

"I eat thee for the splendour of my face, for the fragrance of my mouth"

The mantra occurs also in Baudh and Hir

6, 7 After they (the four priests), with the sacrificer as the fifth, have eaten the other (ida)<sup>1</sup>, they restrain their speech till the cleansing<sup>2</sup>

<sup>1</sup> Hotr, adhvaryu agnidhra and brahma

<sup>2</sup> The ida is the patri Cf Hill p 126ff

<sup>3</sup> Comm mārjanam murdhany avaseko grī yoktatvāt

8 They cleanse themselves inside the vedi over a vessel on which (two) grass-strainers<sup>1</sup> have been deposited, having recited the tristich "Here, O Waters, carry ye off, etc"<sup>2</sup>

<sup>1</sup> See KB III 7

<sup>2</sup> RV I 23 22 24

¶ When the brahman's portion has been brought to him they bring the anvaharya (a mess of boiled rice)

10 This is the occasion when in all the istis the sacrificial fee is given

11 In the case of istis where the fee is expressly prescribed, there is no anvaharya mess

12, 13 After he (the hotr) has muttered the verse—"This, O Agni, is thy kindler Mayest thou grow and increase by it And may we also grow and increase"—over the kindling stick<sup>1</sup> the three after offerings are performed

<sup>1</sup> Which the agnidhra has put on the fire on behalf of the after offering Cf Hill p 135

### I 13

1-4 The (three) offering verses for the after offerings are

- (1) "The divine barhis may accept the offering) of abundant obtainment, of abundant gift".
- (2) "The divine Nṛasamṣa may accept (the offering) of abundant obtainment, of abundant gift"
- (3) "The divine Agni Svistakṛt, bestowing treasures, the charming kavi, the true thinking, worshipping hotr, who worships better than any hotr, "O Agni, the Gods that thou hast worshipped and

gladdened and who have rejoiced under thy hotr ship' —here he makes a pause (and then continues)

"Make thou this hotr-ship, which is bountiful, which reaches to the Gods in Heaven, elevate this sacrifice among the Gods

"And Agni Svistakrt, (as) thou hast been (our) hotr, accept (the offering) of abundant obtainment, of abundant gift at the namov ika"

### 114

1, 2 When he (the hotr) has been addressed (by the adhvaryu with words ending with) "H-cito the songs' (the ho r recites the sukta ika) "Here a lucky act has been accomplished, O Heaven and Earth We have accomplished successfully a song of praise, and the utterance of worship May we have success with the utterance of good words Agni, thou art the voice of the blessing" —(Here) he makes a pause

3 (He continues). "Through the listening of Heaven and Earth At this sacrifice may Heaven and Earth be thy guardians, O sacrificer" —(Here) he makes a pause

4 (He continues) "They who bring solace to the household, who distribute widely, fearless, inscrutable (?), possessing wide pastures, bestowing fearlessness" —(Here) he makes a pause

5 (He continues) "The rain skies, the water pouring, the benevolent, giving pleasure, full of strength, full of mill easily approachable, of good abode' — with their knowledge" — (Here) he makes a pause

' ? Or easily to be walked over

6 (He continues) "Agni has graciously accepted the oblation He has grown in strength He has acquired greater power'

Comm Here and in the following sutras a pause is to be made after each nigada

7 Soma has graciously accepted the oblation He has grown in strength He has acquired greater power"

8 "Agni has graciously accepted the oblation : He has grown

in strength. He has acquired greater power".

9. "Agni and Soma have graciously accepted the oblation. They have grown in strength. They have acquired greater power".

10. Or (alternately) "Viṣṇu has graciously accepted the oblation. He has grown in strength. He has acquired greater power".

Sūtras 9, 10 refer to the upāśāyāja, I.3.12, 13.

11. "Agni and Soma have graciously accepted the oblation. They have grown in strength. They have acquired greater power".

Refers to the pūrōḍīśa of Full-moon, I.3.15.

12. "Indra and Agni.....power".

13. "Indra.....power".

14. "The butter-drinking Gods have graciously accepted the butter-offering.....power".

The formulas from sūtra 6 onwards are to be adhibited in accordance with the sacrifice to which they refer. Cf. Comm. : *yathesṣāṇi vyavasthā*.

15. "Agni by virtue of his hoti-ship.....power".

This refers to the oblation to Agni Svistakṛt. Comm. : *ataś ca pitṛyāyām uhañ agniḥ havyavāhana hotiṇa haviḥ ajurātavīrḍhata maho jyāyo 'kṛteti*.

16-19. (He finishes the sūktavāka) : "At this prospering sacrifice which goes to the Gods prays the sacrificer". Here he inserts the two names<sup>1</sup> of the yajamana, and "prays for future worship of the Gods, for more abundant offering, for long life, for abundant progeny, for a heavenly abode. What he prays for through this sacrifice, may he obtain that, may that prosper, may the Gods grant him that. May the God Agni solicit that for the Gods, and we men from Agni. What has been offered and accepted, and also the Heaven and Earth may guard him from anguish. Hither<sup>2</sup> be the course of the boon, and this homage (shall be offered) to the Gods".

<sup>1</sup> The usual name and the secret name, or according to others his *raśastrā*-name.

<sup>2</sup> MS. and Āśv. also *cha*, the Taittirīyas *īha*.

20. Having placed on the strow (of the vedi) his folded hands (añjali) (pointing eastwards), he mutters "For homage".

<sup>1</sup> KB. III 8.

21. When he has been addressed (by the adhvaryu) with (the

words) "Say the all hail and the blessing 'he speaks (the verse)  
 "We long for that al'-aril and blessing After that he touches  
 water"

<sup>1</sup> See e.g. Ap III 7 10, H II NVO p 149

<sup>2</sup> RV Khila V 15 the last verse of the Bṛāhmana RV

22 21 Beginning with the formula by which the hotr urges  
 the adhvaryu to take up the sacrificial ladles' up to the end of  
 the sacrifice of butter portions<sup>2</sup> (all is spoken by the hotr) in a  
 low tone, afterwards in the intermediate tone, from the after  
 offerings' on in a loud tone

<sup>1</sup> Cf I 6 16

<sup>2</sup> Cf I 8 13

<sup>3</sup> Cf I 19 13

## 115

1 In the Garhapatya they perform the patni samyajas in a  
 low voice (inaudibly)

2 He worships Soma, Tvastr, the Wives of the Gods and  
 Agni Grhapati

3 For one (a sacrificer) who is desirous of progeny they wor-  
 ship Raka and Siniyali before Agni Grhapati

4 (The opening words of the inviting- and offering verses  
 are )

'Let them grow. Let the drinks gather in thee' (For  
 Soma)

'Hither I call Tvastr That procreant a strength for us  
 (For Tvastr)

May the Wives of the Gods help us And may the  
 women accept us (For the Wives of the Gods)

'Rakā do I call What are thy fair thoughts, O Rakā  
 (For Rakā)

O Siniyali She with well shaped arms (For Sini-  
 yali)

Agni the hotr, the Lord of the House We have made  
 thee, O Agni (For Agni Grhapati)

The verses are RV I 91 16 18 I 13 10 III 4 9 V 46 7 8 II 32 4 7  
 VI 15 13 19

5 Having muttered (the verse) 'Even as ye did set free the



buffalo cow, O Vasus" he calls the *idā*.

<sup>1</sup> RV. IV 12 6

- Cf I 10 12 Tl 14 muttering is based on KB III 9

6 Or (as contingency arises) he changes (the words of the *nigāda* "Called is this sacrificer" of I 12 1) into "Called in this consort of the sacrificer"

<sup>1</sup> At a *sattra* sacrifice during which the *yajamana* has died

<sup>2</sup> For feminine *yajamāni* see Pāṇini IV 1 48

7, 8 The *patni-samy* was ended with the (ceremony of) partaking of the *idā*, or with the muttering of the *samy* formula

Either up to I 12 8 or up to I 14 21

9 With the verse "I loosen thee, etc" he first unties the *veda-bunch* and then the cord (with which the mistress is girdled)

<sup>1</sup> RV. V 85 24

10 He lays the cord and the united *veda* bunch into the joined hands of the mistress

11, 12. Whilst sprinkling water around (upon ?) the *veda-bunch* and the cord (still in the hands of the mistress) he mutters (the formulas, "For desire thee Thou art a bunch Whereby thou, O bunch, hast become a *veda* for the Gods, thereby be thou a bunch for us. *Veda* art thou Thou art gain May I gain Thou art the act Thou art the deed May I be able to act Thou art the winning Thou art the winner. May I win".

<sup>1</sup> The following formulas (Cf TS I 6 4 v w) are laid in the mouth of the *patni* in the other texts and as no *śloka* is found at the end of *sūtra* 12 we are tempted to combine them with *sūtra* 13 but then *śloka*s of *sūtra* 11 would float in the air

13 Over the *veda* he craves the mistress to recite (the verse) 'May the *veda* bunch bestow increase in wealth, that be rich in ghee, rich in houses, a thousand fold, and strong"

14 She seizes some grass blades (of the *veda*), and brings them between her thighs

<sup>1</sup> KB III 9 *tasmāt patni vedatī idāy antaroṇi cṛnute* Here *tasmāt* is a pure ablative and cannot well mean as Keith has it "therefore"

15 With (the verse) "Stretching the thread, etc" he strews (some of the grass blades of the *veda*) to the north of the *Garhi* *patya* up to the strow (of the *veda*)

<sup>1</sup> RV. V 53 6

16 With (the formula)—“Abundance thou art, completely filling Fill me with progeny and cattle”—he addresses the rest of the veda

17 Standing before the Ahavaniya he addresses it with (the two verses) “Grow through this holy text, O Agni’ Jātavedas has offered this sacrifice, the near one, having taken his seat before us’, winning the gain, loosen well (this rite). Bestow riches upon us, O Jātavedas”<sup>1</sup>

<sup>1</sup> RV I 31 18

<sup>2</sup> Reading with Ap III 13 1 *asman* in place of *asmin*

<sup>3</sup> There is a puzzle connected with this verse the first half of which is cited in LB XXVII 6, whilst allusion is made to the second half (ib) This verse occurs in full only here Ap and Katy have probably taken it from Śukla The KB presupposes the whole verse But can the Brahmana be later than the Sutra? With *asīvam vadati* of LB here cf later on (III 9) *asīvam eva tad vadate*

18 After he has touched water he (the hotr) is discharged

## 116

### GENERAL RULES FOR ISTIS

1 The sacrifices of full- and new-moon, which have been explained (in the preceding sections), are the model for the unbloody (istis) and animal sacrifices (pasubandhas)

2 The designation “model” serves to denote “the agreeing with”, “the following after”

3 The sacrifice which is performed between the butter-portion and the offering to Agni Svistakṛt is called “the insertion” (avapa) This is the chief act (in every sacrifice)

4 All the other acts are its auxiliary parts

5 When the time of (performance of) these is uninterrupted, they help in the achievement of the object (?)

6 This is designated “tantra” (regular and unchangeable order of rites ?)

Comm *yat sakṛt kṛtam bahunām upakaroṣi tat tantram*

7 The mantra which is recited together with names of different deities is used for making offerings (?)

So that the mantra is repeated for every deity singly, e.g. in the

mitravinda III 7

8 In case of change of deity, these inviting- and offering-verses are employed in which these deities are mentioned (?)

9 And (at those places) in the prose recitations (where in the model, the prahrī, the deity is inserted) this deity (which occurs in the change) is made manifest. (?)

10 At the summons (ṛvāhna I 5), the last fore-offering (prayaj I 7 6), the formula addressed to Agni Svistakrt (I 9 2) and the sūktavāka (I 14 21 ff) the deities, to whom worship is offered, are inserted. Therefore (these are called) "the places of insertion" (nigama)¹

¹ Cf. Mn. V 18

11 Proceeding in due order we shall explain (the other) modifications.

12 When it is said "this or that rite is the modification of the full moon sacrifice"² the two verses (to accompany the two butter portions) contain mention of foe slaying³

¹ See e.g. II 3 4

² Cf. I 8 1

13 When it is said "this or that rite is a modification of the new moon sacrifice", the two verses (for the same occasion as the preceding sūtra) contain the word "growing"⁴

¹ See e.g. II 3 13

² Cf. I 8 2

14-16 If no such indication is given, they are optional, determined either by the deity¹ or by the havis².

¹ If for example a sacrifice for Agni or Agni Soma is ordained, they should be vārttaghnau. If a sacrifice is to Indra or Indra Agni then vrdhanvantau — thus the commentary

² If it be a sacrifice of vegetables they, should be vārttaghnau, if a samnaya, vrdhanvantau — thus the commentary

17 In case of a combination (of the deity and the havis) the determining factor is havis

Cf. Ap. IV 3 47 Comm. andram ekīdasakapālam puroḥṣam nūvaped agneyam payasī tatra havisō bahiyastvam tatra indre puroḥṣe vārttaghnau agneye payasī vrdhanvantau

18 In case of doubt the determinant is the common practice. This sūtra does not relate to the butter portions. It is of general application Cf. III 13 23

19, 20 Likewise the number of the enkindling verses in ṛstis and prsubandhis is (always) seventeen', except where otherwise

prescribed<sup>1</sup>

<sup>1</sup> Cf I 4 12 KB I 1

<sup>2</sup> Eg III 8 2

21 In the *istis* or *pasubandhas* which are undertaken to attain a particular aim, the *havis* is offered in whispers

Cf II 1 \XII 3 (*lāmjaśyaya*) *upāmsulantrah* also I p \XIV 3 31

22 This we shall explain in due course

## I 17

1 In treating of the directions for (the offering of) sacrificial substances the beginning words of the inviting and offering verses are mentioned, if there is no other restriction

The comm refers to II 3 9 10

2 If there are indicated two or more (verses), (then they are to be adhibited) in the order of the direction,

<sup>1</sup> The comm cites as example \IV 51 14 'RV IV 8 1A)

3 according to the deity,

4 according to the characteristic

1 x \V 8 7 (RV I 27 11)

5 When the deities are provided with their eponyms<sup>1</sup> and he does not find (the *yajñanuvākyas* that are to be adhibited) he should be satisfied by the *daivata* in its characteristic mark

Thus Br

6 When they are provided with their eponyms they (the deities) are revealed (in the *nigamas*)

7 And every time for every deity the sacrificial substance is prescribed the inviting and offering verses indicated at first, should be adhibited everywhere

8 It is not possible to enumerate all the *istis* separately

9 In these, when no inviting and offering verses are prescribed, he should seek a *gayatri* (as the inviting verse) and a *tristubh* (as an offering verse) addressed to the deity (to which the *kamyestī* is addressed)

Cf TS II 6 2 5 6 \Aśv II 14 19 seq

10 or (any other verses) except those in the *usuh* and *brhatī* metres

Cf Aśv *ibid* 2<sup>o</sup>

11, 12 But the offering verse should be longer than the invit

ing-verse, or both should be of equal length.

Cf. *Āśv.* *ibid.* 21.

13-15. If he does not find them, he may take verses in which one of the following characteristics occur: 'I call', 'We call', 'Hear thou', 'Come hither thou', 'Take thy seat on this strew', or the name of the deity—these are the characteristics of the inviting-verses. 'Eat thou', 'Drink', 'Delight', 'Rejoice', 'Pour in for thyself', 'Accept', 'forth', and the name of the deity—these are the characteristics of the offering-verses.

16, 17. The inviting-verse has the characteristic mark (the name of the deity) in the fore-part, the offering-verse in the last part.

Cf. *TS.* II.6.2.3-4.

18-19a. If he cannot find verses addressed to that deity (for which the sacrifice is destined), he should use the two *namrā*<sup>1</sup> (verses) as the inviting- and offering-verses: "Hear thou this my call, now that we call thee with our prayer. Be seated on this our strew". "Approach in due order the strewn barhis. Come today here to us who implore (thee). With unhostile mind delight in this (offering). Accept our oblation which has been presented and offered"<sup>2</sup>.

<sup>1</sup> The verses are designated *namrā* because they can be easily changed, without spoiling the metre, so that a duality or plurality of Gods is addressed by them.

<sup>2</sup> The text of the last verse can hardly be right (*Āśv.* II.14.30). A single deity is addressed and the text has *āsadeta*, which is a plur. opt.

19b. He should adapt these verses in case the sacrifice is intended for two or more deities.

20. Or (in the case of two or more deities) he may alter the original verses (substituting the singular by the dual or the plural).

## II.1

## ESTABLISHMENT OF THE FIRES (AGNYĀDHEYA)

1-5. In spring the establishing of the sacred fires for a brāhmaṇa takes place, in summer for a kṣatriya, in the rainy season or the autumn for a vaiśya. The cold season is for all castes.

6. For one who is going to perform a sacrifice of Soma there is the freedom of choice as to the season.

7. He should establish them on a day of full-moon or of the new-moon,

8. or in the bright half of the month under an auspicious lunar mansion (nakṣatra).

9. And the three nakṣatras from Kṛttikā on (Kṛttikā, Rohini, Mrgaśīrṣa'), or from Phalguni on (Phalguni, Hasta, Uṣtra).

' Cf. Āśv. I.1.10

## II.2

## THE IṢṬIS AT THE AGNYĀDHEYĀ

1. Now the time for the unbloody sacrifices (which are connected with the establishment of the sacred fires).

2. (They should take place) on the day itself (i.e. the day of establishment), after a period of 12 days, after a month, after a season (= 2 months), or after a year

' Cf. Īr. IV.21.1.2.

3. (There is) the sacrifice to Agni Pavamāna

4. It is a modification of the sacrifice on the day of full-moon.  
' Cf. I.16.12, KB I.1.

5. (The inviting- and offering-verses are): "Agni clean our lives",' and "Agni clean thou".

' RV. IX.66.19,21.

6. The verses "Him constantly they praise",' and "Might we

be those who to Agni" and the verses for the sacrifice to Agni Svistakrt

<sup>1</sup> RV V 14 3

<sup>2</sup> RV IV 8 5, see KB I 1

7 The second sacrifice is intended for Agni Pavaka and Agni Śuci

For the two combined. Cf. SB II 2 1 16, Ap transl V.21 7, note 1

8 (This rite is) a modification of the sacrifice on the day of new-moon

Cf. I 16 13

9, 10 (The inviting and offering verses are) (for Agni Pavaka) "Bring hither, O Agni Pavaka" and "Convey hither, O Agni Pavaka", (and for Agni Śuci) "Agni of most bright (śuci) course" and "O Agni, thy bright"

<sup>1</sup> RV V 26 1, I 12 10

<sup>2</sup> RV VIII 41 21, 17

11 The verses "Agni on Agni they call with callings", "Agni is enkindled by Agni",<sup>2</sup> are for the sacrifice to Agni Svistakrt

RV I 12 2

<sup>2</sup> RV I 12 6 *dhvagnī dhvityāyā* LB I 1

12 The third (īsti) is for Aditi

13 (The verses for) the butter portions (of this īsti) which contain (a form of the verb) "to be" are "Thou Agni art", and "Those that are, O Soma, your wonderful"

<sup>1</sup> RV V 13 4 For *sadvantau* cf. KB I 1

<sup>2</sup> RV I 9 9

14 (The inviting and offering verses for the third īsti are) 'I call for thee, O mighty Aditi',<sup>1</sup> and 'We would call to our and the great mother of them of good course, the spouse of righteousness, her of great might, the not ageing, wide spreading, well-sheltering, well conducting Aditi

<sup>1</sup> RV VIII 67 20

15 (The inviting and offering verses) for the sacrifice to Agni Svistakrt (of this third īsti to Aditi are) two *viraj* verses "Being enkindled, O Agni", and "Convey these offerings, O Agni"

RV VII 1 3 18

16 If they (the *adhvaryus*), perform four īstis (they offer) the first to Agni

This is usual with the *Taittiriyaś*. See Ap V 19 1

17 (The inviting and offering verses for this īsti are) 'O Agni, wakeful by thy lustre' and "May the ladles come to thee"

<sup>1</sup> RV III 24 3

<sup>2</sup> RV VIII 44 5

18 (The verses) for Agni Svistakṛt are "Praising we call thee" and "Wake up Agni by the laud"¹

¹ RV V 13 1 and V 14 1

## II 3

1 Or (instead of these three or four separate ṛstis) the first two (i.e. the offerings to Agni and to Agni Pavamana)² are performed in one paradigm

Thus Asv II 1 19

2 Or the two middle ones³ (are performed in one paradigm)

¹ To Agni Pavamana and Pavaka Śuci (Pavaka and Śuci are considered as one)

3 7 Or of the oblations for Aditi, which has two offerings⁴, the second is addressed to Indra and Agni or to Agni and Soma, if the sacrificer is a brahmana, to Indra if he is a ksatriya, to the All-Gods if he is a vaiśya

¹ *dvihavishah* (sūtra 3) is a genitive dependent on *Adityasya* (sūtra 4)

Only Ap V 22 1 can be compared. It is derived partly from TB and partly from MS or KS

8 (The inviting and offering verses for the last one are) "Come hither, Ye All-Gods", "Over the strewn grass"⁵

¹ RV II 41 13

² RV VI 52 17

9 Or of the two the first ṛsti is destined for Agni

As to the second, cf. sūtra 12

10. (As in this case the offerings to Agni Pavamana, Agni Pavaka and Śuci fall out) he should offer oblations of sacrificial butter to the deities of Agni's forms. He should offer, before and after the offerings of the sacrificial cake, oblations of clarified butter to the deities of the two forms (of Agni), viz. to Agni Pavamana, to Agni Pavaka and to Agni Śuci.⁶

¹ Only Ap V 21 ■ has something similar

11 (For the oblations to Agni Svistakṛt of this sacrifice mentioned in sūtra 9 the inviting and offering verses are) "With all fires together, O Agni", "O Agni, together with all fires"⁷

¹ RV I 26 13

² RV III 24 4

12 The second⁸ is destined for Aditi



Cf sūtra 9 SB II 21 22 agrees with sūtras 9 and 12

13 This rite is a modification of the sacrifice on the day of new moon

Cf I 15 13

14 Of the 1stis to be performed (at this occasion) by a carpenter, during a period of three days, those destined for the deities of the forms of Agni should on each subsequent day be performed for one of the forms (first day to Agni Pavamāna, second day to Agni Pavaka, third day to Agni Suci), during a subsequent period of three days the same offerings are to be made, but now each of these is followed by an 1sti to Viṣṇu during a subsequent period of three days these same to Agni and Viṣṇu but now followed by a third to Aditi. The tenth (i.e. that of the tenth day) is the unchanged 1sti to Agni<sup>1</sup>

<sup>1</sup> The taksā and rathakara is according to MS and HS (see note on Āp transl V 3 14) one of whom food may be eaten

<sup>2</sup> The entire arrangement is peculiar to our sūtra

15 At all these 1stis the offering of the sacrificial substance (the pradhana part I 16 3) is performed whispering

Cf KB I 1 end

16 And the number of enkindling verses is fifteen

17 Seventeen for the 1sti for Aditi

18 22 The sacrificial fees (i.e. the cows to be presented to the priests) are 24 or 12 or 6 a horse, a piece of gold of 100 manas a chariot, a garment and goats

Cf TB II 2 2 3ff Āp V 20 7ff KB I 1 end (twelve cows)

23 25 During a period of twelve days (after the establishment of his fires) he (the sacrificer) should himself offer the agni hotra (not his adhvaryu) and he should (only) speak the truth<sup>2</sup> and bestow gifts on his guests

Cf Āp V 22 13 23 3 (Satyajana Brāhmaṇa)

<sup>2</sup> Āp V 25 3 (based on TB)

26 He who has established his sacred fires should during his vrata, not partake of meat, if he has not first performed an animal sacrifice nor if he has not (already) performed the sacrifice of new fruits should he partake of the fruits of the new herbs

Vrata is not clear Cf Āp V 25 29 Cf also Baudh II 20 beg

## II 4

## ANVARAMBHANIYA ISTI

1 The anvarambhaniya isti (initiatory ceremony) precedes the (first) performance of the sacrifices on the days of full- and new moon

Of TS III 5 1 Ap V 23 4ff

2 It consists of a sacrificial cake for Agni and Visnu, (a mess of boiled rice) for Sarasvatī and (a sacrificial cake) for Sarasvat

3-5 (The inviting- and offering verses for the first havis are )  
 "O Agni and Visnu, this is your mighty grandeur Protect ye the secret names of ghee In every house your praise is coming May your tongue come forth to the ghee , "O Agni and Visnu, great is your dear abode ye accept the ghee rejoicing in its secrets In every house you are bringing seven treasures May your tongue come unto the ghee "

(For the second havis ) "The bright Sarasvatī , "Sarasvatī, accept these" "

(For the third havis ) "We call Sarasvat , "He has grown" "

RV I 3 10 \* RV VII 95 5 \* RV VII 96 4 \* RV VII 95 3

6 According to some (ritualistic authorities) (it consists) of five offerings (In this case are added, one sacrificial cake) for Agni Bhagin and (another) for Agni Vratapati

' No Brahmana or Sūtra is known where these five offerings are said to constitute the anvarambhaniya

7, 8 (In this case the inviting and offering verses for Agni Bhagin are ) "Thou Agni glory" and "Come thou as fortune to us" "

(For Agni Vratapati ) "Thou art the upholder of observances", and "When we transgress your laws" "

RV VII 16 12 \* RV VI 13 2 \* RV VIII 11 1 \* RV X 2 4

9 (This rite is) a modification of the sacrifice (on the day) of full moon "

' Cf I 16 12

10 A milch cow is the sacrificial fee

## II 5

## RE ESTABLISHMENT OF THE FIRES (PUNARĀDHI YA)

1 The renewed establishment of the sacred fires (is undertaken), in view of a special wish (to be fulfilled), for one who has had a mishap

' *ajānānasya* 'for one who does not know' According to the context it means "for one who has had a mishap"

2 When he is about to remove (his fires before undertaking the establishment), one (sacrificial cake would be offered) to Agni and (another) to Agni Vaisvanara

CI TS II 2556

3 (The inviting-and offering verses for the havis destined for Agni Vaisvanara are) "May Agni Vaisvanara come to our help from afar May he come to our praises", "Desired in the sky, desired on earth"

RV I 982

4 The time for re establishing (the fires) is the middle of the rainy season

5 And the moon should be stationed in the Punarvasu

6 Or it may be the new moon day which follows the full moon in the Āśāḍhas

This is based on KB I 3

7 The time is mid day

Agrees with SB II 239

8 The sacrificial cake for Agni is prepared on five *hapalās*

' This is mentioned here probably for the sake of completeness, because it is found in the Brahmana I 91f (SB II 2314)

9 The enkindling verses are fifteen in number

10, 11 The word *agni* is changed in the three fore offerings (in the following manner) *tanunapad agnim*, *ido agnina*, *barhiṣ agnih*

' I instead of *tanunapad agne idō agna barhiṣ agne* (see I 72045)

CI SB II 2319

12 (The inviting verse for) the first butter portion contains a reference to the slaying of a foe

See I 81 This rests on Brahmana I 4

13 Or (it is dedicated) to Agni Buddhimat (The verse then is) "Awake Agni with praise"

' RV V 14 1

14 (The inviting-verse for) the second butter portion (is dedicated) to Agni Pavamāna (The verse is ) 'O Agni, purify the lives' '

' RV IX 6 19 The alternatives of sūtra 13 14 rest on the Brahmana

15 Or to Agni Indumat (The verse is ) "Come hither, I will speak" '

RV VI 16 16 With sūtras 14 15 of SB II 3 3 20

16 Or to Agni Retasvat (The verse is ) "Agni, the head" '

' RV VIII 44 16

17 The offering-verse (of the butter portions) is in accordance with the precept '

If, for example Agni Pavamāna is addressed the offering-verse should be *pusāto agnīḥ pavamāno* etc Cf I 8 "

18 (Of the four verses which begin) "Agni, thee today as a horse" the first and the third are the inviting and offering verses for the sacrificial substance (the *pradhāna* part), the second and the fourth for the sacrifice to Agni *Svīstakṛt* '

' RV IV 10 1 4

' Cf KB I 5 beg They are intertwined "

19 (The inviting formulas for the after offerings are ) "The divine Barhiṣ (may accept the offering) for Agni's obtainment of abundant gift", "The divine Narasansa (may accept the offering) for abundant obtainment in Agni of abundant gift" (The third remains unchanged)

Cf I 13 1 2

20 The word *agni* (in its different case forms) in the first four fore-offerings' and in the two (first) after-offerings' is called *vibhaktayaḥ* ("case forms" or "discriminations")

' But see above sūtra 10

' Cf the preceding sūtra

21 These' are spoken in whispers.

' It is not certain whether only these *vibhaktis* are whispered or the formulas in which they occur

22 Likewise (the inviting verse of) the second butter-portion

23 And (the verses for) the sacrificial substance (the *pradhāna*)

24 Or the whole together with the two first after offerings

25 Or (all is whispered) to the end of (the sacrifice of) the sacrificial substance

26 Or alone (the verses accompanying the sacrifice of) the sacrificial substance

For sūtras 21 25 cf. KB I.5 The last after-offering is performed loudly, the whispering is made probably in order that the other deities for whom the normal sacrifice is destined, may not hear that they have come short, as they are replaced by Agni. For a parallel see the upahavya ekaha Baudh XVIII 26 29

27 Sacrificial foci are an old wrapper which has been re-sewn, an old chariot, which has been repaired, a draught-ox or (a piece of) gold'

' KB I.5, 'because it is a re-establishment' Keith's translation is wrong Cf TS I.5.2.4

28 To Aditi a second (sacrifice is brought).

This is peculiar to the KB (I.5 end), but it rests on the adbhaya rite

29. (This rite is) a modification of the (sacrifice on the day of) new-moon

Cf I.16.13

30 Or to Agni and Varuna

31 (In this case the inviting- and offering-verses are). "Be, O Agni, nearest to us", - "Do thou, O Agni, appease the wrath of Varuna"'

RV IV 1.5

\* RV IV 1.4

## II 6

### AGNIHOTRA

1 In the evening and the morning he performs the agnihotra

2, 3 Before the shadows become mixed up (disappear), he takes (at evening) the Ahavaniya fire from the Garhapatya (he takes from the Garhapatya a flaming piece of wood), (in the morning, at the moment) when the night is going to end (at the first daybreak)

4 One who has reached the highest state of welfare has only to set the Ahavaniya fire ablaze

5 Those who are considered as having reached the highest state of welfare are a learned brahmana, a gramanī and a ksatriya'

' See TS II.5.4.4 These should not allow the Ahavaniya to be extinguished. Cf Ap VI 2.12

6, 7 (He takes out the fire with these two verses) 'Thou being taken out, free me from the evil deed which knowingly and unknowingly I have done. Whichever sin we have committed during this day, from all that, thou having been taken out, protect me' "I pour out an oblation of nectar, the fire, upon the immortal earth to gain freedom from premature death. By it may I gain the endless world, which Prajapati has been the first to gain" 1

These verses occur in other sūtras with variants

8 (While taking out the fire) in the morning (he makes) the modification (in the first verse replacing "during this day" by "during this night")

9 11 Having wiped round (the fires with his moistened right hand) he sprinkles, before pouring out the libations, water three times round each of the fires (with the formula: "With the right I sprinkle round thee, the true (this in the evening). In the morning (the formula is) "With the true I sprinkle round thee the right

12 With (the formula) "Thou art the continuity of the sacrifice, for the continuity of the sacrifice I pour thee out (he pours) a continuous stream of water from the Gṛhapatyā up to the Ahāvanyā

13 (With the verse) "Stretching the thread, (he performs the same act) when a wild beast has passed between (the two fires)"

RV \ 53 6

2 This rec is on AV \ II 12 3

## II 7

1, 2 Immediately after sunset he pours out (the evening libation), or at the moment when the first star becomes visible

3, 1 At the time of sun-rise (he pours out the morning libation), when it has dawned or (immediately) after sunrise

cf KB II 9

5 But he should make up his mind beforehand as to the time (of libation)

6 In case of transgression of this (time), a prītyācittā (should

be performed).<sup>1</sup>

<sup>1</sup> The *prayaścitta* is detailed in the next two sūtras.

7. After he has poured out (the milk into the offering-spoon) he should retain his breath as long as possible and then pour out the milk over which the sun has risen (i.e. in case he has neglected the exact time of sunrise). Thereupon he should give (to the *adhvaryu*) a choice object and speak over (the libation) the word *bhūh*.

8. Or, he should not make the libation (with milk), but remove the *Āhavanīya* fire, and bring forward (out of the *Gārhapatya*) another *Āhavanīya*, and therein perform the *agnihotra*.

Of. Ap. IX.7.3 5.

9. The sacrificial substances for the *agnihotra* are fresh milk, rice-gruel, sour coagulated milk (*dadhū*) or liquefied butter.

10. If he takes the sour coagulated milk, he does not put it on the fire

11. If he uses the liquefied butter, he does not pour water upon it,<sup>1</sup> but

<sup>1</sup> Of II 8 10

12. having put two young shoots of darbha-grass on it, he pours out<sup>2</sup> (parts of) the liquified butter (into the spoon for offering) <sup>2</sup>

<sup>1</sup> Of II 8 16

<sup>2</sup> With sūtras 12 of Ap. VI.15.1,5,6

13, 14. The sacrificer, standing behind the *Daksinagni* with his face turned to the west, reverently addresses the sun at evening with the formula "O True One, I will bring to thee the Rta as sacrificial fee", at morning he addresses (turned to the east) the *Āhavanīya* with the formula "O Rta, I will bring thee as sacrificial fee to the True" <sup>1</sup>

<sup>1</sup> This *upasthāna* occurs only in our Sūtra

15. The sacrificer goes to the north of the *Daksinagni*.

16. His seat is south-west of the *Āhavanīya*.

17. In the same manner that of the wife of the sacrificer (south-west) of the *Gārhapatya* <sup>1</sup>

<sup>1</sup> These three prescripts are general and are not restricted to the *agnihotra*.

18. He sips water with (the formulas) "Rain art thou (*varṣa*), cut off (*viśca*) my bad luck", "knowledge art thou (*vidyā*), destroy (*vidhya*)<sup>2</sup> my bad luck",

<sup>1</sup> The usual tradition of this mantra is *vidyut as:*

<sup>2</sup> *etymologiae causae vidhya*

19 and retains his breath

## II 8

1 At the southern side (of the *vihvra*)<sup>1</sup> they admit (the calf to its cow which gives milk) for the *agnihotra*

Cf Ap VI 3 8 10

2 And they should not pass between (the cow and the *vihvra*)

3 He should not let a *sudra* milk (the cow)

4, 5 At evening he mutters (during the act of milking) the (formula) "Give milk for Agni, for the Gods", at morning "Give milk for Surya, for the Gods"

6 At evening and morning he mutters (during the same act) (the formula) "O hunger and thirst, through the female, for sooth, they repel the female through the female I repel both of you<sup>2</sup> through the *agnihotra* cow,<sup>3</sup> through the calf, through the male<sup>4</sup>"

<sup>1</sup> Through (the milk of) the cow

<sup>2</sup> Hunger (*a anāya*) and thirst (*pīpasa*)

<sup>3</sup> Or is *agnihotryā*(?) the genetive?

<sup>4</sup> This mantra (not recorded in the *Concordance*) occurs only in our *S tra*

7 If the cow has a female calf, (then he changes the mantra at the end) through the *Anvāharyapacana* (the *Dakṣinagni*) the male<sup>5</sup>

The purport of this change is not clear

8 With (the formula) "Ye welfare bringing ones, bring us welfare", he separates by means of the stirring stick (some) glowing coals, in a northerly direction out of the *Garhapatya* and puts on (these) (the mill) in the (earthen) caldron (for boiling the *agnihotra* milk) with the formula of hunger and thirst (the finishing words of the formula are now) replaced by 'through the *Garhapatya*, the male

Real *agnihotra* *śilāyām* and combine it with *adhivrayati*: cf II 8 16



9 With (the formula) "I look down upon thee with the eye of Agni, he illumines it after having enkindled a fuel stick (which he holds over the milk)

10 With (the formula) "The waters (may come) together with the pith of the herbs" he pours, by means of the sruva, water upon (the boiling milk)

11. Having heated it he again, but now without formula, holds the burning stick above (the milk)

12, 13 He removes (the vessel from the coals) in a northern direction three times putting it down, without making a break, as it were<sup>1</sup>

<sup>1</sup> *anucchintan*, he shoves the vessel, without lifting it the same as *varitva luvam* of other texts

14 With (the formula) "Homage to the Gods" he touches the coals at the southern side

15 With (the formula) "For welfare thou", he shoves back carefully (all the coals into the fire)

16 Having heated the dipping spoon (*sruva*) and the offering spoon (*sru* = *juhni*) (by holding them over the fire) he pours the milk (from the vessel) by means of the *sruva* with the formula of hunger and thirst (The finishing words are now) replaced by "by means of the sruva, the male"

<sup>1</sup> We have taken the word *sruva* with *unnayati*. But we expect *sruva* as

17, 18 This is done three or four times at each spoon full the mantra is repeated

19 When (the milk) has been poured out he touches the offering spoon

20, 21 At evening he mutters (at this moment) (the formula) 'Allied with the Gods who come at evening', at morning "Allied with the Gods who come at morning"

22 He now deposits the offering spoon (filled with the milk) to the north of the Garhapatya, seizes a kindling stick a span in measure, of palasa-wood and the offering-spoon (over which he holds the kindling stick) moves both right over the Garhapatya, puts down (the spoon) and behind the Abhavanya on a grass pointing northward, and lays the kindling stick on the (Abhavanya fire), with the (formula) of hunger and thirst, (the finishing

words are now) replaced by "by the kindling stick, the Ahavaniya, the male"

23 Passing over two finger breadths of the kindling stick, he pours over it (the libation)

The words are from the Brahmana II 2 Cf Ap VII 10 4 He should pour out the libation not on the end or the fore part of the stick but at a distance of two finger breadths from the root part On a distance of two finger breadths from the mouth (the lips), food is placed", says the Brahmana

## II 9

1, 2 At evening (he pours out the libation) with (the formula) "Agni is light light is Agni, svaha", at morning "Sun is light, light is Sun, svaha."

3 At libations, where no *vrat* is enjoined, he bonds his right knee

This rule prevails when the word *vaha* accompanies the pouring out and not the word *vrat* (as in the sacrifice of Soma) See e.g., Ap VII 34 9)

4 Having put down<sup>1</sup> the offering spoon (near and behind the Ahavaniya) he pours out without formula the second libation, without bringing it in contact (with the former), the quantity which is now poured must be greater<sup>2</sup> than that of the first (libation)

Putting down for the first time II 8 12 for the second II 8 22 and for the third at this occasion is in accordance with the Brahmana II 2 beg

<sup>2</sup> Cf Ap VI 11 1 (TB and MS)

5 In the offering spoon he should retain the greater part

<sup>1</sup> Cf II 9 14

6 Having touched the coals with the base of the offering spoon, and having twice raised the spoon in a northerly direction,<sup>1</sup> he puts it down near (the Ahavaniya)

<sup>1</sup> To please the God Rudra who dwells in the north (see the Brahmana II 2)

7 After the first oblation the sacrificer exhales with (the formula) "The out-breathing has gone to the world of Heaven, in the won I win, (may there be) no fear for me from want of room,

from want of sons, from want of cattle"

8 After the second oblation he inhales with (the formula)  
'The in breathing has come to the body, in the won I win, (may  
there be) no fear for me from want of room, from want of sons,  
from want of cattle'

<sup>1</sup> So *ataniti* = *ay ititi* The mantras occur only in this Sūtra

9 (After both oblations he mutters) "The prayer of the  
sacrifice, which is fulfilled, that (prayer) may be fulfilled for me"

10, 11 To the north of the place where the two oblations  
have been poured out, at evening he cleanses the spoon twice in  
a western direction, at morning, to the south, upwards

12 13 The first cleanings he smears on kusa grass, think-  
ing "The herbs I delight", the last cleaning he puts down, to  
the south, having stretched his right hand on the ground with  
the palm upwards, thinking "The fathers I delight"

14 By means of his forefingers having twice partaken (of the  
rest in the spoon) noisily,<sup>1</sup> he turns round to north, partakes of  
(what is left over) from the spoon, of which he holds the handle  
to the east then turns round the spoon so that its handle is turned  
to the west holds it out, washes it, stops watering, pours out  
some water to the north east and raises the spoon in a north  
easterly direction

<sup>1</sup> *abhimab* smacking lips etc In the other texts nothing of  
this kind is prescribed rather the contrary. Cp VI 11 4b *asabdān*  
*kurān*, with *acullāram*

15 This is the rite in case the sacrifice of agnihotra is per-  
formed in one fire (the Ahavaniya)

16 If however, he performs it in all the fires<sup>1</sup> he puts down  
the spoon to the north of the Garhapatya

(I KB II 3 1 eg)

## II 10

1 (he pours out libation) in the Garhapatya (with the full  
formulas) 'May the Lord of Welfare grant here welfare, may  
Prajapati generate progeny To Agni, the rich, the cattle pos

sector, the lord of welfare, svaha' (1), "To Agni, the lord of the house, svaha" (2) "To Agni, svaha" (3), and a fourth without mantra (4)

2 In the Dakṣinaṅni with (the verse and the formulas) "Of Savitr this glorious, Bhuh! Voice! More and more may fall to my share, svaha" (1) "Light of the God may we obtain Bhuvah! Breath! More and more may fall to my share, svaha" (2) "Who may inspire our prayers, Svah! Name! May everything fall to my share, svaha" (3) And a fourth with the formula "To Agni, the giver of food, the lord of food, svaha" (4)

<sup>1</sup> See RV IV 62 10

3, 4 If he is desirous of obtaining priestly lustre, then with the great utterances (*bhuh, bhuvah, svah*) he performs three oblations<sup>1</sup> The fourth remains unchanged

For sutras 13 of Ap VI 13 1 10 Katy IV 14 22 20, Vait XII 15 19 None of these agrees precisely with our Sūtra

5 The water in the offering-spoon he divides into three parts one third he pours out into the vessel of the agnihotra, one third behind the Garhapatya, and one third into the folded hands of the wife of the sacrificer

<sup>1</sup> For the rest of the water see II D 14 We do not find any parallel for this precept

6 Having heated the offering spoon he puts it down

## II 11

### AGNYUPASTHĀNA DURING THE AGNĪDHĒYĀ

1 Acts pertaining to the sacrificer are performed on the southern side (of the vibhṛa)

2 He mutters (standing before the Abhāniya and addressing this fire) the (verses) "Entering upon the worship", "This Agni, the lord of booty", "You two, Indra and Agni", "This is thy natural womb", "Thishere, in accordance with this ancient splendour"<sup>2</sup> of these six verses the first and the last thrice<sup>2</sup>

<sup>1</sup> Here begins the solemn approaching (*upasthāna*) of the fires after the agnihotra

<sup>2</sup> The verses are RV I 74 1 VIII 75 4 VI 60 13, III 29 10 IV 7 1 IX

of 1. With the exception of one verse (the second), they agree with the verses prescribed in the Yajurveda

<sup>2</sup> That the first and last are repeated thrice is only found here

8 (Hereafter the following formulas and verses) "Agni, thou art the giver of long life, give me long life" "Agni, thou art the giver of vigour, give me vigour", "Agni, thou art the protector of the body, protect my body" "O Agni, what is deficient (or defective) in my body, make up that", "Kindling, we enkindle thee, the brilliant one, for a hundred winters we the vigorous—thee the invigorating, we the strong—thee the giver of strength we the uninjured—thee the uninjurably injurer of enemies"

It agrees with the SB with minor differences

1 Thrice (he mutters the formula) "O thou, rich in lights, may I safely reach thine end"

<sup>1</sup> It agrees with the Yajurveda

■ (Thereafter) while seated (he mutters the formula) "Thou, O Agni, hast attained to Surya's lustre, to the praise of the Rsis, to the favourite abode May I attain long life, vigour, offspring, the favourite abode, the increase of wealth"

Here Sūlhyana has some additions

6 Then he approaches the cow (which has been milked for the agnihotra) with (the formulas) "Ye are water, may I share your water Ye are greatness, may I share your greatness, Ye are strength, may I have your strength, Ye are increase of wealth, may I have your increase of wealth Ye rich ones, stay in this sort, in this place, in this fold, in this homestead, in this blessing, in the resting place Stay here, go not hence"

## II 12

1 With (the formula) "Motley thou art, of all colours, come to me with strength (i.e. with food), with possession of cattle" he touches her (the cow's) forehead

The Rishitra agrees with VS and SB

2 With the tristich beginning "We approach thee, Agni" and with the dvipada tristich "O Agni, be nigh unto", he addresses the Garhapatya

3 He (again) approaches the cow with (the formula) "O Ida, come hither, O Aditi, come hither O Surti, come hither"

4 With (the formula) 'Come hither, ye much desired one (Let there be) for me the fulfilment of wishes from you', he touches the calf's forehead

Nearly identical with VS and SB

5 With the tristich (beginning) "Male sweet voiced the Soma presser", he addresses the Dakṣinagni from the north

<sup>1</sup> RV I 18 1 3 as SB and VS

6 Having muttered the Mahitra hymn between the Garha patya and the Ahavaniya, he addresses the Ahavaniya (as follows)

RV V 185 beginning *mahi ti am aro'stu*

7 The verses 'That desirable light of Saviti "At no time, O Indra, art thou barren and May thine unapproachable chariot encircle us", this (last verse) he repeats thrice'

<sup>1</sup> RV III 62 10 VIII 61 7, IV 98 <sup>2</sup> *TI as only in SB*

8 If, however, he performs the sacrifice (of agnihotra) in all the (fires), he puts on each of the fires three kindling sticks each time with the great utterances (*bhuḥ, bhuvah, sakh*), or if he sacrifices only in one fire, then in the Ahavaniya

Of II 9 16

9 With (the formula) "Thou art the thread of the Gods, I take hold of thee, may I not be severed from thee", he touches the (glowing) coals to the south of the Ahavaniya

10 11 With (the formula) 'Stretched art thou, a thread art thou, unite me with offspring cattle, welfare, the possession of many children, of valiant sons Thou art the thread of men take hold of me, mayest thou not be severed from me, so and so' in place of so and so he utters the name of his eldest son or that of as many sons as he possesses, if he has no sons he utters his own name

## II 13

1 Now (the manner of approaching the fires and paying reverence to them) in the morning

2 He addresses the Ahavanya with (the formulas) *bhul bhurah, srah* May I be abounding in offspring May I be prosperous May I be rich in men May there be safety for thee, safety for us With the mind I approach (and revere) thee [I approach earth and heaven]"

The formulas are partly in *śukra* to those in *śukra* or *śukra* and are partly new

3 Standing at the same place he addresses the other two fires

1 The Garhapatya, with (the formulas) "May there be safety for thee, safety for us With the voice I approach thee I approach offspring and cattle

5 The Dakṣinagni, with (the formulas) "May there be safety for thee, safety for us With exhalation I approach thee I approach through breathing and long life"

6 All (the fires he addresses) with (the formulas) "May there be safety for thee safety for us With desire I address thee I approach wealth and welfare"

7 The rest (of the rite) starting from the putting on of the kindling sticks up to the completion of the vow is the same (from II 12 8 12)

8 Or (instead) he may address the (fires only at morning) at morning and evening

9 Or the morning (agnihotra) is devoid of this rite of approaching (and revering the fires)

The SR II 4 1 1 1 1 after a *śukra* with *upasthana* as described in II 13 2 for the morning Cf. Ap VI 19 7 That the *upasthana* should take place only at evening is the opinion of the Taittiriyas (Ap VI 19 7)

## II 14

## PRATIṢṬHĀD UPISTHĀNA

(Bouage paid to the fires by a sacrificer going on a journey)

1 If (the sacrificer) is going out on a journey (for two or more

days) he looks at the fires with (the formula). "May there be safety for you, safety for us."

<sup>1</sup> The formula (slightly different) and its use is the same as in AB VII.12 B end.

2. (Then he looks) at the Gārhapatya with (the formulas): "O friendly one, protect my offspring. Protect me from the danger that accrues from men".

3. (He looks) at the Dakṣinagṛi with (the formulas). "O flickering one, protect my food. . Protect me from danger that accrues from the fathers".

4. Having gone to the north of this (fire) he addresses the Ābhavaniya with (the formulas): "Thou praiseworthy one, protect my cattle, protect me from the danger that accrues from the Gods".

5. With the words "Food, Food", he takes (the first) three steps<sup>1</sup> and restrains his voice as long as he is in the vicinity.<sup>2</sup>

<sup>1</sup> Exact meaning of *abhyudhṛtiya* is doubtful. According to the PW it means 'to take out'. There is no parallel for this in other texts. See note 2 on IV 2

<sup>2</sup> *āvalānti* 'little up to the vicinity, in the vicinity' PW. and NY. 'as far as, up to (the line)'. This does not suit the context Cf. *Hir.* and *Varaha* *sak me 'gnānam vācam yacchaty (asāśāse usṛjate)*

6. As long as he is away from home, he should (at evening and morning) mutter (only) that part of the agnyupasthāna, the aim of which is unfailing<sup>3</sup>

<sup>3</sup> *avaśīṣṭa*, e.g., the mantras for addressing the cow and the calf (II 11 6 12 and II 12 3 4) will be excluded.

7. At a junction (a day of full-moon and new-moon), (he mutters that part of the mantras) which are incumbent on him (of which the aim is unfailing)

8. For the cause (of performing these rites) is not gone.

9. Or (instead of muttering the formulas of the upasthāna), he may at both the twilights —having rinsed his mouth and constrained his speech, and then having once more rinsed his mouth —let free (his speech) by (uttering) the great utterances (*bhūh, bhuvah, srah*)

10. On returning from his journey, he should (restrain his speech when he has come) within sight of the fires



## II 15

1 In the same manner<sup>1</sup> he looks (at the fires)<sup>2</sup>

~ II 117

2 (He addresses) the *Abraṇṇiya* with (the following verse and formula): 'We have approached thee, the most victorious, the most liberal dispenser of goods O Agni, sovereign lord, bestow on us lustre and strength Praiseworthy one, thou hast protected my cattle still protect them for me Thou hast protected me from danger that comes from the Gods, protect me from that still'

■ The gathering of grass (which may have fallen on or around the hearths) and the putting on of fuel (takes place) at all the fires  
(CSB II 419)

3 (He addresses) the *Dakṣiṇagni* with (the following verse and formula): 'This fire of loose earth is full of riches, increasing welfare O Agni of loose earth, bestow on us lustre and strength O sheltering one, thou hast protected my food still protect it for me Thou hast protected me from danger that comes from the Fathers protect me from that still'

5 (He addresses) the *Garhapatya* with "This fire is the lord of the house because of its being the *Garhapatya*, the most liberal dispenser of goods to our offspring O Agni, lord of the house, bestow on us lustre and strength O friendly one, thou hast protected my offspring still protect it for me Thou hast protected me from danger coming from men, protect me from that still

67 Passing between the fires, he goes on his journey and in the same way he is freed (from observing rules of restraining speech, etc)

<sup>1</sup> *āveḍo gñā* The accusative is striking. Moreover we expect the *ā āg*

## II 16

1 An oblation to *Vasospati* (=Rudra) (should be performed) when they go forth (from their dwelling) for good (or) for a period of ten days at least

IS III 4 10 2 *pat i di o mēz g rāyāt* (Ap VI 28 5 6)

2 When the right (bullock) of the cart (used at the sacrifices and containing the rice, etc) has been harnessed and the possessions have been deposited in this cart<sup>2</sup> he recites as inviting verse to the sacrifice for Vastospati<sup>3</sup> 'O Vastospati accept' and as offering-verse "O Vastospati may we be thy comrades

the *ag uśham anah* or *alalam ees ag* Ap I 17 5

<sup>2</sup> *uśhyate tatar* the cow explains *uśhyā vitar* It is doubtful whether *civart* can have this meaning Could the meaning be the strap the thong (having inserted the strap?)

<sup>3</sup> RV VII 54 1 3

3 And after the sacrifice he should leave behind what had not been deposited in the cart

<sup>1</sup> This means the same as *na l i n i m uñā tatar* of VS See Ap VI 28 3

## II 17

1 If he takes up the fires (either into the fire drill, or mystically into his own person) he warms his hands at the Garhapatya and touches (with them) his sense organs with (the formula) 'Come, enter my sense organs'

Eyes ears nose mouth

<sup>1</sup> The mantra occurs only here and in the Jaiminiya Gṛhyasūtra We expect for good Vedic Sanskrit *eti prā tū iā ārola*

2 every time once with the mantras and each time twice silently

3 Or (instead of his hands) he warms the fire drill with (the verse) This is thy place of origin,

RV III 99 10

4 each time once with the mantra, each time twice silently

5 In the same way he takes up the fire from the Ahavaniya

6 From an Ahavaniya fire which is constantly kept up, he takes it up into another (fire drill)

Of II 6 4

7 Before sunset the churning (of the fire out of the fire drill) takes place

8 Having made (the fire) redescend out of himself into the fire drill (with the verse) Redescend O Jitavedas carry thou

again, knowingly, our offerings to the Gods. Bestow on us long life, offspring, wealth. Uninjured shine in our dwelling", he performs the churning.

9. Or (instead of into the fire-drill) he makes it descend into the ordinary fire.

## III, 1 .

SPECIAL RITES CONNECTED WITH NEW AND FULL MOON  
SACRIFICES

## RITE TO INDRA VIMRDH

- 1 When the sacrifice of full moon has come to an end, a sacrifice for Indra vimrdh (takes place)  
Of *Up III 16 1, KB IV 1*
- 2 This rite is a modification of the sacrifice at new moon  
Of *I 16 13*
- 3 (The inviting and offering-verses are) "For rule, O Indra, wast thou born", 'Like a dread beast'  
' *RV A 180 3, 2*
- 4 For (the oblation to) Agni Svistakrt (they are) "An enjoyable household-guest", "Agni, be bold unto great good fortune"  
*RV V 4 5, 1 28 3*
- 5 When the sacrifice of new-moon has come to an end a sacrifice for Aditi (takes place)  
Of *KB IV 1, and SB A I 1 3 1*
- 6 This rite is a modification of the sacrifice of new moon  
Of *I 16 13*
- 7 The inviting- and offering verses for the oblation to Agni Svistakrt at this sacrifice are the same as those for the sacrifice to Indra vimrdh  
*III 1 4*
- 8 And (both these rites are to be performed) as long as he lives  
Just as the sacrifice of full and new moon
- 9 They are practised up to the end (of his life)  
*pratyakritat* If this is the meaning what is the difference from *sitra 4*?

## III 2

## ABHYUDITE-RI

- 1 If (the moment) of junction has not come and the sacri

fice of new moon has commenced,' the sacrifice for one on whom the moon has risen (abhyuditeṣṭi) (takes place).

If the sacrifice of new moon has begun before the proper time of junction (in case the day of new moon) KB IV.2, cf SB XI 1.1  
Ap IX 4 7 8

2 (It consists of oblations) to Agni the giver, to Indra the bestower, to Viṣṇu Śipivīṣṭa

3 If, at the moment when (the material for the oblation) has been taken out, he perceives it (viz., that the proper time for the sacrifice has not yet come), he should divide these (rice portions destined for the deities already mentioned).

' This seems to mean that if he perceives that the moon is still visible before he has taken out the material for the oblation, one single sacrifice in one paradigm for the three deities must be performed, other wise, they are separately offered(?) Cf Katy \XXV 4 40

1 (The inviting- and offering verses for the sacrifice for Agni the giver, are) "O Agni, give", "Give us of the great "

' RV III 24 5 and II 2 7

2 (The verses for the sacrifice for Indra the bestower are)  
"Thousands and hundreds of cows", "Bring thou hither" '

RV IV 32 18 and III 36 9 The verses for the sacrifice to Viṣṇu Śipivīṣṭa are not given probably because these are only two in the whole RV They are according to the comm RV VII 100 6 and VII 99 7)

6 'This rite is a modification of the sacrifice of new-moon '  
See I 16 18

7 A bow with three arrows is the sacrificial fee '

KB IV 2 *tridhanvam dakṣiṇ* cf also SB VI 1 5 10 (relating to the sacrifice described in kh 3)

8 'The sacrifice on the day of new moon (then takes place) at (its due) time

9 There is no repetition of the pindapitrayajña

Which follows immediately after the sacrifice of new moon, but now has already been performed as supposed by sūtra 1)

### III 3

#### ABHYUDITEṢṬI

1 If the (moment of) junction has passed and the sacrifice

of new-moon has commenced, the sacrifice for one for whom the moon has become visible' (*abhyuddiṣṭeṣṭi*) (takes place)

<sup>1</sup> *abhyuddraṣṭeṣṭi* must be corrupt for *abhyuddraṣṭeṣṭi*, *abhyuddraṣṭa* of SB. XI.1 5 11, and Katy. XXV 4.46

2. (It consists of the following oblations) - "To Agni, the path-maker, to Indra the slayer of Vṛtra and to (Agni) Vaiśvanara  
KB IV 3 and SB. XI 1 5

3-5. (The inviting- and offering-verses are for the sacrifice to Agni the pathmaker): "For thou knowest the worshipper", "We have approached the path of the Gods" (For the sacrifice to Indra, the slayer of Vṛtra). "For the slaying of Vṛtra", "We are surrounded by the Danus" (For the sacrifice to Vaiśvanara). "The righteous Vaiśvanara, lord of right and of light, the immortal splendour we seek", "The nave of the sacrifices".<sup>2</sup>

<sup>1</sup> All the other recensions have not *dhānum* but *ghānam*

<sup>2</sup> The verses are RV VI 16 3, A 2 3 III 37 1, III 30 8, VI.7.2.

6. This rite is a modification of the sacrifice of new-moon.<sup>1</sup>

<sup>1</sup> See I.16 13

7. A staff and a pair of sandals are the sacrificial fee.<sup>1</sup>

<sup>1</sup> KB IV 3 and cf SB XI 1 5 11.

8. When it has come to an end, the sacrifice of new-moon (takes place).

9. This is no repetition of the pindapitryajña.

### III.4

#### PRAṬASCITTIS FOR AGNYADHEYA, ETC

1. For Agni who is provided of fire (he performs a sacrifice), when to his fire another fire is brought over.<sup>1</sup>

<sup>1</sup> When the *adhvaryu*, whilst the *Āhavanīya* of a preceding sacrifice is still flaming, brings new fire out of the *Garhapatya* to the *Āhavanīya*. Cf. *agnimate* MS I 88 128 7ff, *agnimate* TS. II 24 6, Āp. IX 10 11, AB VII 6 1

2. To Agni the pathmaker, when between the fires ready for a sacrifice (the *vihara*) a carriage has passed,<sup>1</sup> and when the time for the regular rites has been transgressed.<sup>2</sup>

<sup>1</sup> Cf. Āp IX 10.17 (TB.).

<sup>2</sup> Cf. AB VI 18 3

3. To (Agni) Viti, when his fires come in contact<sup>1</sup>

Of AB VII 62

1 'To (Agni) the separator,' if (they have come in contact) with unhallowed fire (fire of the village)

Of AB VII 63.

5 'To (Agni) the despoiler, if (they have come in contact) with forest fire

Of AB VII 71

6 'To (Agni) the pure, if (they have come in contact) with a fire for burning a corpse'

Of AB VII 73

7 'To Agni who resides in the waters, if (they have come in contact) with a fire occasioned by lightning

Of AB VII 72

8 If there is multitude of illness, (he should sacrifice) to Rudra

9 If he is going to undertake a journey, to Pusya the path-number

10 A (sacrifice) which gratifies every wish is offered to Agni Kama

11 One to (Agni) lord of observances, if he goes from home at the time,' when he is engaged in a religious observance or if he has acted against his religious observance

Reading *vatyate* *Byam*, an accusative seems inexplicable. It must be equivalent to *upavastha* of AB VII 72

12 'To (Agni) the supporter of observances, if he weeps (during the time of religious observance)

Of AB VII 81

13 If his house burns down, to (Agni) the patient (?)'

Of TS II 225, Ap IV 317

14 'To the Maruts, if his wife has given birth to twins

Of AB VII 98

### III 5

1 (The inviting- and offering verses for the sacrifices described in the preceding chapter are. For the 1st to Agni provided with fire, III.4 1) "We call again and again with our callings", "Agni is kindled by Agni"

' IV 1122 and 16 AB differs partly,

(1a For the 1st to Agni Pathikr III 4 2 cf III 3 3)

2 (For the 1st to Agni Viti, III 4 3) 'Agni come to the feast (uti)', "He who Agni to the feast of the Gods

RV VI 16 10 I 129=AB VII 62

3 (For the 1st to Agni the separator, III 4 4) "How hast thou, O Agni our praise" "Thee, O Agni, the tribes of men praise'

' RV VII 83 \ 83 partly=AB VII 63

4 (For the 1st to Agni the despoiler, III 4 5) "In our cattle fray" "Do not as in the great contest'

RV VIII 75 11 and 12 identical with AB VII 71

32 456

(4a For the 1st to Agni the pure, III 4 6 cf II 2 10)

5 (For the 1st to Agni who resides in the waters, III 1 7) 'In the waters, O Agni, in thy seat', "The great one has increased in the wide

' RV VIII 43 9, III 1 11 partly=AB VI 72

6 (For the 1st to Rudra III 1 8) "What shall we say to Rudra", "May we attain thy good will'

RV I 43 1 I 114 3

7 (For the 1st to Pusan the path maker, III 1 9) "We have, O Pusan, pathmaker", "Of path on path"

RV VI 53 1 VI 49 8

8 (For the 1st to Agni kuma III 1 10) "Agni, as kuma, in distant domains rules the one universal ruler, over what has been and is to be "May we win our wish, O Agni

' First verse RV VI 36 3 second RV VI 57

(8a For the 1st to Agni, lord of observances, III 1 11 see II 4 8)

9 (For the 1st to Agni the supporter of observances III 1 12) 'Thou, Agni supporter of observances, being pure, convey, O Agni, the Gods hither unto our sacrifice and oblation', "Supporting the observances protecting them, undecieved, be thou our not ageing messenger, rich in men giving riches, gracious O Agni protect us that we may live Jitavedis"

These two verses thou hast occurring in the RV are given in AB VII 81 p. 114

10 (For the 1st to Agni ksumavat III 1 13) 'The black spire, at th feet' 'In thee, O many faced host'

' RV VIII 43 6 VI 11



11 (For the 1st to the Maruts, III 4 14) - "Ye Maruts of glittering aspect come hither as two twins, radiant, wearing golden brooches, (and as offering verse either) "The Maruts impetuous as wind' or "For welfare"'

<sup>1</sup> RV I 57 4 I 88 3 AB VII 98 differs

### III 6

#### SAMJĀNESTI

1 Relations who are in mutual disagreement, should pour out (and offer) sacrificial material (rice, barley, etc) for a sacrifice to a plurality of deities<sup>2</sup>

See W. Caland, Altindische Zauber- Wunschopfer no 117 where see also the references

<sup>2</sup> To Agni with the Vasus to Soma with the Rudras to Indra with the Maruts, to Varuna with the Adityas See the yajurvedakya

2 The inviting and offering verses are

'May Agni, together with the Vasus aid us in the first place, let Soma together with the Rudras protect us also let Indra together with the Maruts act in due course, let Varuna together with the Adityas confer protection on us"

'May Agni together with the Vasus aid us, and Soma with his Rudraic forms, and Indra, the liberal worshipper, together with the Maruts and Varuna the all knowing together with the Adityas".

3 And they should utter the hymn of concordance

ie the hymn beginning 'Concordance' This hymn is given in Rgveda khila V 1 (ed. Schefelowitz p 132)

### III 7

#### MITRAVINDISTI

1, 2 For the Mitravinda sacrifice, (he takes) fifteen kindling verses<sup>2</sup>

<sup>1</sup> See Wunschopfer no 183 where the other references are found

<sup>2</sup> S. I 16 19 20 AB VI 4 3 19 has the same

3 The (verses for the) butter portions (are) "Through Agni may he obtain wealth" and "An increaser of the house"'

<sup>1</sup> RV I 13, I 91 12

4 (The inviting and offering verses for the principal oblation are) "May Agni, Soma, Varuna, Mitra, Indra, Brhaspati, Savitr, the thousandfold-bestowing, may Pusā unite us with cattle, Sarasvatī with favour, may Tvastr unite the beautiful forms with sacrifices", "May Tvastr grant me forms, and the bountiful Sarasvatī, may Pusā grant me good fortune, and Savitr, may Brhaspati (and) Indra give strength, Mitra power, and Varuna and Soma and Agni"

The verses are identical with SB XI 4 3 6, 7

5 (The verses) for (the oblation to Agni) Śrīṣṭīkṛt are "Grant thou unto us wealth, a thousandfold", "and I favour thou our prayer"'

<sup>1</sup> RV III 13 6 and 7 So also SB I c 19

6 A thousand cows are the sacrificial fee'

<sup>1</sup> Differently the SB XI 4 3 18 but cf ib 20

7. At the prose recitations (where the deity is inserted) he mentions the deities in the order in which they occur in the inviting-verse

<sup>1</sup> Cf I 5 3

8. At the indication' (of the deities after the formula *yayamahi*) their names should follow the order as given in the offering-verse'

<sup>1</sup> Cf I 8 19

<sup>1</sup> This is in reversed order, *prātīkṛt* sam SB XI 4 3 7 and 18 II 11 4 (first half)

9 Or (they are indicated) as in the summons (sumprāya)  
Meaning?

### III 8

#### INTS OF LONG DURATION

#### प्राक्कालिका

1 On full moon day, when the moon is in conjunction with the planets, are begun the sacrifices of long duration of those

who are not consecrated for a sacrifice of Soma.

The term *ayana* designates a sacrifice of Soma (only performed by consecrated *dīkṣitas*) of 10 days and more, (a *sattra*) for which the *phalguna purnama* is one of the terms to undertake it (Āp 11 15 4)

2 The sacrifice of *Asistha* and the *śikamprasthaya* (are begun) on new moon day

III 11 13

\* III 10 7

3 The *dakṣyana* sacrifice should be performed during fifteen years

Of Āp III 17 10 based on a Br 1 manā ?

4 Or all (the sacrifices of long duration undertaken by the not consecrated) (should be performed) each a year long

5 For him who practises (them), the normal sacrifices of full and new moon do not take place

They are replaced by them

6 (We shall) explain the rules) for the *dakṣyana* sacrifice

7 On the preceding day (full) the oblations of full moon sacrifice

The cake destined for Agni the silent offering for Agni Soma and the cake for Agni Soma (I 3 11 14)

8 Or (only) the (cake) destined for Agni Soma

9 On the day of full moon (itself) the cake destined for Agni and the *śunnayya* for Indra

Of I 3 11 and 16

10 During the latter half of the month (the half of waning moon) he keeps the observances of a *dīkṣita* (one who has been consecrated for a sacrifice of Soma) and gives (alms or presents) to his guests

See e.g. Āp 11 13 6ff

11 Or (instead of keeping these observances) his observance consists in (speaking only) what is true

12 He does not (apply) unguent (to solve the body) nor clothes himself in beaten (-washed), woollen or tanned (garments)

*abh a janatātātā ipalp litu na vāste* Taking *vāste* in a wider sense to put on to ornate the body On the last of T3 II 5 5 6

On the meaning of *palp* la a cf rem on the Germ transl of Āp III 17 7

13 He subsists only by partaking the remains of the material for offering

14 He should not reach satiety (in eating)

15 He eats, thinking in his mind "King Somr, the Moon, I eat"

<sup>1</sup> See KB IV 4

16 On the day preceeding the new moon, after the elapse of the dark half month (full) the oblations of the new moon sacrifice

17 Or (only) the cake destined for Indrā Agni

18 On the day of new moon (itself) the cake destined for Agni and any *amīkṣa* destined for Mitrā Varuṇ

19 (The inviting and offering verses for the *amīkṣa* are) "The two lords of light, who by the itṛ" "Your herb among the people"

<sup>1</sup> RV I 23 5 I 153 4

20 Immediately before or after the pronouncing of the blessing he performs the sacrifice of the whey to the Coursers,<sup>1</sup> who have not been summoned<sup>2</sup> (previously)

<sup>1</sup> Immediately before the *patnīśampajase* of I 14 21, rests on KB V 2

<sup>2</sup> At the moment indicated I 5 of I 16 10

<sup>3</sup> Rests on KB I c 1 7

21 They are made manifest in the last fore offering and, *casu quo*, in the *suktavāka*<sup>3</sup>

<sup>1</sup> See I 7 6 behind *devī āyasya jure* a(l) should follow *stṛhī rṛjino* (and then *agnī āyasya* etc.)

<sup>2</sup> Probably in this case the *vajins* must be proclaimed immediately after I 14 14 *casu quo yathā rṛtham* should then mean the sacrifice of the *amīkṣa* takes place after the *suktavāka* (cf. 20)

22 (And then with the formula) "Shall the Coursers, the Gods graciously accept the ghee, they shall grow in strength, they shall acquire greater strength

<sup>1</sup> Cf. the formulas of I 14 6ff

23 He performs the sacrifice to the Coursers with the inviting verse "Auspicious may be the Coursers unto us" and the offering verse "In rice on rice, without breathing out (between the half verses) and raising the lines"

RV VII 33 7 5

<sup>1</sup> Cf. Ap VIII 3 9 and the references in the German transl

24 The second *vasat* call is "O Agni, accept the whey"

25 The sacrificer, the brahmin, the hotṛ, the *adhvaryu* and the *agnidhṛ* partake of the remains, after having invited each

other '.

<sup>1</sup> Cf Ap \ III 3 12 15

26 As first and last the sacrificer '.

<sup>1</sup> Cf SB II 4 1 25

27 The mantra for partaking of it is : "The seed of me that goes forth, or that which, being poured out, is born, through king Soma that we retain in us" ' "Thou art the race 'Thou art the whey (*ajina*) Bring strength into me".

<sup>1</sup> The ver-*e* differs from all the other texts Baudh \ \ II 51 contains also a description of the *dakṣayaga yajña*.

### III 9

#### IDADADHA

1 (We shall explain the rite) of the *idadadha*.

<sup>1</sup> Cf KB IV 5, Baudh \ VII 52

2, 3 At the day of full-moon there is the (cake) destined for Agni and a (caru) for Sarasvatī, the cake destined for Agni-Soma with the whispered offering, and' the *sapnayya* destined for Indra

<sup>1</sup> Baudh has an *ṛsti* of three *havī* the cake for Agni, the one for Agni-Soma and the *sapnayya*

4 The observances are those of the *dakṣayana* sacrifice.'

<sup>1</sup> See III 8 10 15

5, 6 At the day of new-moon there is the (cake) for Agni, and a (caru) for Sarasvatī, the one for Indra Agni, and the *amikṣa* for *Mitra Varuna* '.

<sup>1</sup> Baudh has the cake for Agni one for Indra and the *amikṣa* (a *divi havīṣa ṛsti*)

7 The rite of the whey is the same.'

<sup>1</sup> Cf III 8 20 27

### III 10

#### SĀRVAŚENIYAJÑA

1-3 At the *sarvaseni* sacrifice' both the oblations (those of full moon day, as well as those of new-moon day) are performed as

3 single 1st: first come the oblations of full moon day

<sup>1</sup> Cf KB IV 6

4 (The inviting and offering verses) for the second (cric) destined for Agni are 'We call thee, worshipping', and "Accept our sacrifice"

<sup>1</sup> Both the sacrifices of full moon and of new moon begin with a cake for Agni. The verses for that of new moon are now differentiated apparently to avoid *jantvati*.

5 He does not perform the sacrifice of new moon

<sup>1</sup> When the dark half of the month has passed and the day of new moon arrives, he omits its sacrifice as it had already been performed together with that of full moon

6 But the pindapitryajña he performs

### SAUNAKIYAJÑA ŚĪKĀMPRASTHĪYĪ

7 At the sacrifice of Saunaka and the Śikāmprasthīyī,<sup>1</sup> there is no difference in the rite of the hotr<sup>2</sup>

<sup>1</sup> KB. IV 7

<sup>2</sup> KB IV 9

<sup>3</sup> Only the aim with which they are undertaken varies

### III 11

#### VASISTHĪYĪJÑA

1. By the sacrifice of Sarvaseni the sacrifice of Vasistha<sup>1</sup> is explained

<sup>1</sup> KB IV 8. Baulh VI 11 53 54 designates it besides *ṛṣi* / *ṛṣi* a, also as *catuṣkalra*, *leuṣya* a and *śarvasenīyī* a. According to Bal II the sacrifice is one of *athicira* (so also KB IV 8 m 1). According to some authorities in the SB II 4 2 the *śarvasenīyī* a is a *śarvasenīyī* a and with the *dakṣya* a.

2 But (here) the oblations of new moon day come first<sup>1</sup>

<sup>1</sup> Cf III 10 1-3

3 And he does not perform the sacrifice of full moon day

<sup>1</sup> Cf II 10 4

4 So are the rites of the sacrifices of full and new moon day of longer duration.

5 They are performed through the desire of some special advantage,

6 and have fifteen kindling verses

### MUNYAYANA

7 10 The sacrifice called 'that of longer duration (after the pattern of the full and new moon rites) performed by the sages,' consists of a cake destined for Agni and one destined for Agni and Visnu. It is a modification of the sacrifice of full moon.<sup>1</sup> He performs it daily save at the junctions (the days of full and new moon)

Besides KB IV 10 it is only in Baudh III 30 which describes a munayana but a very different one

<sup>1</sup> See I 16 12

### TURAYANA

11 15 The sacrifice called turayana consists of a cake to Agni and Indra and to the All Gods. It is a modification of the sacrifice of new moon.<sup>2</sup> He performs it daily save at the junctions. (Though) not being a dikṣita he wears the black antelope hide

KB IV 11 and Ap II 14 16

<sup>2</sup> Cf I 16 13 Ap III 14 25

16 Both are performed a year long

### III 12

### AGRAYANEṢṬI

1 The oblation of (the first fruits of) millet (*syntala*) is destined for Soma (as a caru)

2 Equally that of bamboo seeds<sup>1</sup>

<sup>1</sup> *Veṇyaṇa* seems to be the better reading

3 The oblation of rice and barley is destined for Indra Agni, or for Agni Indra, for the All Gods and for Heaven and Earth<sup>2</sup>

Only the first is allowed by the KB IV 14 for the second see Ap VI 29 10

4 The butter portions of (both) these (oblations are sacrificed)

with (verses) containing (a form of the verb) "to be"

<sup>1</sup> Cf II 2 13 the tests on KB IV 12

5 (The inviting and offering verses for the oblation to Soma are) "Accepting this offer", and "Which abodes of thee in the sky"

<sup>1</sup> RV I 91 10 4

6 For the (oblation) to Soma a dish with sour milk and honey is the sacrificial fee

7 (The inviting and offering verses for the oblation to Indra Agni are) 'This praise of you, Indra and Agni', "Accept Indra and Agni, the pure praise"

RV VII 94 1 VII 93 1

8 (For the oblation to Agni Indra) "They forsooth who enkindle Agni". "The well doing, well shining"

RV VIII 45 1, IV 2 17 For the yajñanuvikya for the Visvedeva of II 3 8

9 (For the oblation to Heaven and Earth) "The big sky", "The broad Earth"

<sup>1</sup> RV I 22 13 \ 185 7

10 (The verses to accompany the oblations) to the All Gods and that to Heaven and Earth are whispered

11 (The inviting and offering verses for the oblation) to Agni Svistakrt are 117 verses

See II 2 15

12 The first born male calf (of the season) is the sacrificial fee

13 The (offering of the first fruits) may also be performed in one paradigm with the sacrifice of full and new moon

It is based on KB IV 14

14 Or he does not offer the sacrifice of first fruits, but performs the sacrifice of full and new moon with new grain

Cf KB 1 c

15 Or he performs the agnihotra evening and morning with rice gruel

KB 1 c

16 Or, after having given to eat to the agnihotra-cow first fruits, he should perform the agnihotra evening and morning with the milk of this cow

<sup>1</sup> Cf Ap VI 39 14

17 Or he may boil on the Garhapatya a mess of rice in an



earthen pot and make an offering of it into the Ahavaniya to the deities of the agryama with Agni Svistakrit as fourth and the word *svaha* at the end<sup>1</sup>

Rest on hB IV 14

### III 13

#### ĀTURMĀSIAS

#### VAISVADEVA

1 On full moon day in the month Phalguna are begun the four monthly sacrifices (Āturmāsias),

2 or full moon day in Caitra

This alternative also Āp VIII 13

3 On the first day of full moon falls the 1st for Vaisvanara and Parjanya

This 1st seems to be known only from the Sūtras

4 (The inviting and offering verses for the oblation to Parjanya are) "Sing ye unto Parjanya" "In whose sway"<sup>2</sup>

For the 1st to Vaisvanara of III 35

<sup>2</sup> RV VII 103 1 & 83 5 & Āp VIII 14 agree only partly

5 On the next day of full moon the vaisvadeva (four monthly sacrifice)

6-11 It consists of oblations to Agni, to Soma and Savitr, to Sarasvat and Pusan, to the self strong Maruts, to the All Gods, and to Heaven and Earth.

See hB V 2 'where it is not Sarasvat but Sarasvatī)

12 (The inviting and offering verses for the sacrifice to Savitr are) 'The god handed Savitr I call', "Rouse the very wise"<sup>3</sup>

<sup>3</sup> For the sacrifice to Agni see I 84 5. For the one to Soma III 12 5

<sup>4</sup> RV I 27 5 and V 42 3

13 (For the sacrifice to Pusan) 'O Pusan in thy sway', 'One of thee is bright'<sup>4</sup>

<sup>5</sup> For the sacrifice to Sarasvat see II 4 5

<sup>6</sup> RV VI 54 9 and VI 58 1 identical with & Āp II 16 11

14 (For the sacrifice to the Maruts) "Here I choose ye, O self strong Maruts" "They sing a beautiful song"

<sup>7</sup> RV VI 69 11 & VI 69 9 identical with & Āp I c)

15. When the materials for the oblations are deposited (on the vedi),<sup>1</sup> (he recites) the (verses) which accompany the churning of the fire

<sup>1</sup> Cf KB VIII 1, Ap VIII 21213

16. Taking his stand behind the vedi (he recites), when he has been summoned (by the adhvaryu) with (the words) "(Re cite) for the fire that is being churned"

<sup>1</sup> Cf AB I 161

17. The verses to accompany the churning of the fire are the following "To thee, O God Savitr", "The great sky", "Thee, O Agni, from the lotus" and the two following verses, "Let the men say"—this verse he recites for the fire when it appears, "Whom with the hand as a born child"—this verse he recites for the fire when it is held in the hand, the two following ones for the fire when it is thrown into (the Ahavaniya "Agni is kindled by Agni", "For, thou, O Agni, by Agni", "Him they cleanse"

The verses are RV I 243 I 2213 VI 1613-15 I 743, VI 1640 Ib 41-42 I 126 VIII 4314 and VIII 848 B; repeating the first and last verse twice (see I 118, these yield 16 verses (KB VIII 1) The verses agree with those prescribed by the Āitareya (AB I 15), only these have one verse more as a concluding verse (viz RV I 16150 of Sankh V 155)

18. There are nine fore offerings<sup>1</sup>

<sup>1</sup> KB V 1 as against the five of the normal sacrifice (ib 26) cf note on the transl of Ap VIII 214

19. Between the fourth and the last four (fore offerings are inserted)

20. "May the Doors, O Agni, accept the clarified butter" (1)  
 "May morning and night, O Agni, accept the clarified butter" (2)  
 "May the two divine hosts, O Agni, accept the clarified butter" (3)  
 (4) "May the three Goddesses, O Agni, accept the clarified butter"

See also II 169

21. The (verses for the) butter portions contain a form of the verb "to be"

<sup>1</sup> Cf Ap II 213 (KB V 1)

22. The oblations to Savitr and to Heaven and Earth are whispered.

This rests on Kash or MS note 1 on transl Ap VIII 1117

23 The inviting and offering (verses) for ( the sacrifice to Agni) Svistakrit are in the  $\text{urj}$  metre

KB V 1 of II 2 16

24 The first-born male calf (of the season) is the sacrificial fee

25 There are nine after offerings

Rests on KB V 1 as against three of the normal sacrifice (I 12 13)

26 Before the first and the second (of the usual ones) six (are inserted)

27 The divine Doors may accept for bestowing of wealth, our good gift (1) ' The divine Morning and Night may accept for bestowing of wealth, our good gift' (2) "The two divine Cherishing Ones may accept " (3) "The two divine  $\text{Urj}$  and Ahuti may " (4) "The two Gods, the two divine hotrs may " (5) ' The three Goddesses the Goddesses three may accept " (6)

Of  $\text{Urj}$  II 16 12, and see the praśna of V 20 1 note

28 The (rite) of the whey is the same

Of III 8 20 27 The whey belongs to the amikṣa for the All Gods III 18 10

29 When the sacrifice (the  $\text{vāṇ-vadava}$ ) has come to an end, the sacrifice of full moon day takes place

KB V 2 en1 and of  $\text{Ap VIII 4 1}$

30 The observances during the intermediate time (between this four monthly sacrifice and the next following) are that he does not partake of meat, that he maintains chastity— or at the time after the monthly courses of his wife he may approach her sexually— that he lies down on the ground with his head directed to the east and that he speaks truth

Of  $\text{Ap VIII 4 4 9}$  and the references

### III 14

#### VARUNAPRAGHĀSA

1, 2 On full moon day in the month  $\text{Āśvīḍha}$ , (takes place) the varunapraghāsa sacrifice for him who begins the four monthly sacrifices in Phalgun; for him who begins them in Caitra (it

falls) on full moon in the month Śravana

3 (There are) the oblations of the *varṇaveda* which end with the one destined for Pusan

<sup>1</sup> The five enumerated in III 13 6 8

4 (Besides these there are) the (cake) destined for Indra Agni, the *amṛta* for Varuna, the one for the Maruts and the (cake) for Ka<sup>1</sup>

<sup>1</sup> See AB V 4

5 7 (The inviting- and offering verses for the sacrifice to Varuna<sup>1</sup> are) "Hear, O Varuna, this call of mine" and "This I implore of thee" (For the sacrifice to the Maruts) "What, O Maruts, is your strength", and "Lead ye us" (For the sacrifice to Ka Prajapati) "The golden fetus", and "He who from all that breathes"<sup>2</sup>

<sup>1</sup> For the sacrifice to Indra Agni see I 8 11

<sup>2</sup> RV I 25 19 and I 24 11 I 37 12 and I 55 10 I 121 1 and 3

8 From the *Abravanyā* they bring forward the two fires (to the two *vedis*)

Of e. sp VIII 5 25

9 18 The (verses) with which the act of bringing forward the fires is accompanied (by the *hotr* are) the following the three beginning "Bring ye forward the God" —the first of these he recites whilst sitting<sup>2</sup>, the second and third whilst accompanying (the procession), "We put thee down on the footprint of Indra —this verse he recites at the moment when the kindling sticks are put on the two fires, "Agni with fair face with all the Gods: "Sit *hotr*, in thine own place", "The *hotr* has seated himself in the *hotr*'s place" "Thou art the messenger"<sup>3</sup>

<sup>1</sup> Cf AB IX 2 Iva II 17 2 10, Iṣ VIII 6 4 7 1

<sup>2</sup> Śa. I 1 15

<sup>3</sup> The verses are I 176 2 4 III 29 4 VI 15 16 III 29 4 II 9 1 at I 2

11 On the spot where he has recited in sitting position the first verse, standing there, he is dismissed<sup>1</sup>

<sup>1</sup> *śkarāṁśarjetā* Iva II 17 10 this agrees with AB IX 4 2 1

15 The acts of the *hotr* are performed at the northern *vedi*<sup>1</sup>

<sup>1</sup> Of the two which are in use at it = *varṇaśraṭṭva*

16 The sacrifice to Ka is performed in a whispering tone<sup>1</sup>

<sup>1</sup> Because Prajapati is *amṛta*

17 A pair of cows is the sacrificial fee

<sup>1</sup> A bull and a cow

18 He strews<sup>1</sup> the veda bunch, (only) of the adhvaryu<sup>2</sup>

Cf I 15 15

<sup>2</sup> And not of the pratiprasthary

19 With the burnt scrapings (that are left over) from the (sacrificial substance) offered to Varuna he betakes himself to the expiatory bath in the manner as (is done in a sacrifice of) Somu<sup>1</sup>

Cf VIII 10

20 (The inviting- and offering-verses for the sacrifice which takes place at the expiatory bath<sup>1</sup> are) "King Varuna has made a wide place", and "A hundred medicines possessest thou, O King"<sup>2</sup>

Cf 1p VIII 7 14ff

<sup>2</sup> RV I 24 8 and 9

21 The rest is the same as at the vaistadeva sacrifice.<sup>1</sup>

<sup>1</sup> See III 13 15 30

### III 15

#### SAKAMEDHA

1, 2 On full-moon day in the month Kṛttika (takes place) the sakamedha sacrifice for one who begins the four-monthly sacrifice in the month Phalguna, for him who begins in Chitra (it falls) on full moon day in the month Agrahayana

3 The sacrifice to Agni Anikavat ("the edged") takes place on the first day of full-moon in the forenoon

4 (The inviting- and offering verses for this sacrifice are) "By (thy) edges (*anī/a*) kill, O Agni, the foe, through all kinds of help Bestow riches on us, that we may live and "He by this edge will worship"<sup>2</sup>

Occurs in MS Anv has a different anuvakya

<sup>2</sup> RV II 9 6

5 At midday (he sacrifices) to the heating Maruts

6 (The inviting and offering verses are) "O burning Maruts", "He who is fain to smite us"

RV VII 59 9 and 8

7 At evening to the Maruts Householders

8 (The verses) "Through Agni may he attain to riches", "Enricher" are for the *īya* portions

<sup>1</sup> RV I 1 3 and I 91 12

9 (The inviting and offering verse are) - Come hither ye that tend the house Your greatness surgeth from the depth

RV VII 59 10 VII 56 14

10 (The same for the sacrifice to Agni Svistakrt I thee of most resplendent fame What is carrying best

RV I 45 6 V 25 7

11 He omits the prose parts

See I 92 So also Adv II 185 (a *gode*)

12 He does not recite the linding verse

Of Ap VIII 10

13 The sacrifice begins with the butter portions and ends with the rice

So there are no prayjvas and no anujata see Tr 1

14 Having offered the burnt scrapings of this (mess of boiled rice for the Varats) at the (next) morning is the oblation of the full spoon he performs the oblation to the sporting Varats

Of Ap VIII 11 18 31

15 (The inviting and offering verses for this oblation are) 'The sporting horse Even the mountain

RV I 37 1 and V 60 3

16 18 At the great oblation there are the sacrifices ending with that to Indra Agni of the varunapraghisi<sup>1</sup> (and moreover) one for Mahendra and one for Viśvakarman<sup>2</sup>

<sup>1</sup> The first is taken from the SH

<sup>2</sup> See III 14 3 4

<sup>3</sup> Cf KB V 5

19 (The inviting and offering verses for the last sacrifice are) The lord of the world Viśvakarman and What are your highest resorts<sup>3</sup>

The others are known already (for Mahendra I 9 13)

<sup>4</sup> RV VI 81 7 and

20 The sacrifice to Viśvakarman is performed whisperingly

21 Only one fire is brought forward

Not as at the varunapraghisi

22 A bull is the sacrificial fee

KB V 50 1

23 There is no sacrifice of wh y and no sacrificial bath

24 The rite is similar to the rite of varunapraghisi

## III 16

## PITRYASTI AṬ SĀKAMEDHA

1, 2 At afternoon (of the same day) there is the sacrifice to the Fathers consisting of three kinds of sacrificial material, destined for (1) either Soma accompanied by the Fathers or the Fathers accompanied by Soma (2) the Fathers seated on the straw and (3) the Fathers consumed by Agni

3 Agni the bearer of the oblation to the Fathers, (replaces) Aṣṇi Svistakṛt

4 (The inviting and offering verses) for (the sacrifice to) Soma accompanied by the Fathers (are) "Thou, O Soma, skilled in thought" "Soma grants the milch cow" "Thou, O Soma united with the Fathers"

RV I 911 I 9120 VIII 48 13

5 (For the Fathers accompanied by Soma) "May the Fathers start", 'The Angirasas the Fathers', 'Our ancient Fathers'

RV \ 151, \ 146 \ 158

6 (For the Fathers seated on the straw) 'Called near are the Fathers', "I have reached the Fathers", 'The Fathers seated on the straw'

RV \ 155 3 and 4

7 (For the Fathers consumed by Agni) 'Dismiss him again, O Agni! The Fathers who are here and who are not here', 'Come hither, ye Fathers consumed by Agni'

RV \ 165 \ 1513 and 11 Aṣṇi II 19 22 differs partially

8 Of these verses one is for each sacrifice the offering verse, the first two are for each sacrifice the inviting verses

Tha. These sacrifices re. 1 re two anutakyaś re. 2 on the Brahmana (I.B. V 7) Cf. also note 1 on transl. \p VIII 15 13

9 These (two inviting verses) are not connected together (by the syllable *o*), and they have each the pratyāṅga (the syllable *o*) (at the end)

See note 1 on transl. \p VIII 15 14

10 (The inviting and offering verses for the sacrifice to Agni, bearer of the oblation to the Fathers are) 'They who thrusted among the Gods', 'Thou, Agni Jatavedas'

RV \ 159 and 112

11 Wearing his upper garment over his right shoulder, he performs the sacrifice to these deities,

12. and inserts their names in the prose recitations,'

<sup>1</sup> The *nigamas* Cf III 77 and I 53

13 excepting (the sacrifice to Soma) accompanied by the Fathers

Here he should wear his garment in the ordinary manner (?) because Soma is a deity and not identical with the *Pitris* (?)

14 (He performs these acts) wearing his upper garment over his left shoulder according to *Jatukarnya*

Perhaps, because *Jatukarnya* considered the *ekin* is of Fathers rather than as *Manes*

15 When in the summons the word *śadha* is used (by the *adhvaryu*) the expression *ye yajamahe*<sup>2</sup> and the *vasat* (call)<sup>3</sup> are replaced by *ye śadhamahe* and by *śadha namah*

Who says e.g. to Soma accompanied by the Fathers *an śvadhā* (in stead of *anubruhi*) Ap VIII 15 8, 11

<sup>2</sup> To introduce the offering verse, of I 2 2

<sup>3</sup> At the end of the offering verse : On the whole of Ap VIII 15 11

16 They perform (this rite) in a (place), which has been enclosed (with mats etc.), to the south of the *Dal sinagm*<sup>4</sup>

Cf Ap VIII 13 15

<sup>4</sup> Usually *agrena dāni sinim*

17 He stands before the *vedi* with his face turned southward

<sup>1</sup> i.e. the enclosed place of sūtra 16

18 He does not tread upon the grass (of the *vedi*)<sup>1</sup>

As he does in the normal paradigms see I 4 1

19 The mutterings are left aside

20 The acts which are (otherwise) accompanied by muttered mantras<sup>1</sup>, (are performed) silently

<sup>1</sup> As for instance the act of I 6 8 I 14 20

21 (This rule prevails) also at the *upasad*, according to our teachers<sup>1</sup>

<sup>1</sup> There is no parallel for this

22 But the act is the general rule

<sup>1</sup> ? This seems to mean, that the acts can not fall forth, though the muttering is omitted ?

23 After he has repeated three times the single kindling verse 'Willingly we deposit thee', he does not speak the *resid* (of the sacrificer)<sup>2</sup>



RV X 1619

\* Of I 4 15 16 (KB V 6)

24 After the performance of the fore offerings, of which that to the strew is here omitted, (come) the butter portions, the inviting and offering verses for these are the verses containing the word *living*\*, viz 'Bestow on us O Agni, that we may live' 'thou mayest, O Soma, give that we live'\*

See I 73 rests on the Brhadara (KB V 7 beg)

\* KB 1c

\* RV 1799 1917

25 26 After the involving of the *idā* they do not partake of it (but) having smelt it they throw away their portions

KB V 7

37 After the (pindas) have been given to the fathers'

(according to the rite of the *pṛapitṛyaj* a (IV 4 2ff)

## III 17

1 They pass the Daksinagni at the north side muttering (the verse) 'By this shape producing mighty deeds, he is a fiery, a wide way for gain he hath come to the top, bearing the sweet, as he elevated a body to his own body

The verse is from the *Kṛana Yajurveda*

2 Standing before the *dhavaniya*, they address to this fire the verses 'To thee, the splendid we will sing praises "They have eaten they have regaled themselves 'Hear our prayers, O Bountiful

RV 1823 91 The verse and order because the rite of the *Kṛana Yajurveda* is taken over

3 4 With the tristich beginning 'We call unto us the mind' they address the Daksinagni (but instead of the verse quarter\* May the mind return to him, they should say) May the mind return to me

RV X 5735

\* i.e. verse 4 The *Yajurveda* has *ā sa etu = anā punah*

5 With the tristich "Agni I deem him and the dvipada tristich 'Agni thou art our nearest' (they address) the *Garha patya* (the

RV X 613

\* RV V 941 3

6 (Then they address) the Śin with (the verses) May we behold that eye ordained by the Gods

RV VII 66 16

7 The after offerings are performed without that to the stream

CI III 16 24

8 In the pronouncing of the blessing (the śaṁtanā) he does not mention the name of the sacrificer

See I 14 17 CI I B 7

9 The rite closes with the saying all hail and blessing

See I 14 The patn a yajas fall to ti KB 10

10, 11 After he has brought to an end (the rite of the cakes) to Iryambaka (there follows the oblation of a) mess of boiled rice destined for Mitra or for Aditi

Only this is last as the usual practice I ti KB V 7 only an ś is present

12 (The inviting and offering verses for the oblation to Mitra are) Of Mitra the preserver of men Great is the Aditya

RV III 59 6 and 5

13 When the sacrifice (the śaṁamedha) has come to an end the sacrifice of full moon (day takes place)

See KB V end

### III 18

#### SUNASIRYA AND CĀNFRAL REVARI 8

1 2 At the Sunasirya (four monthly sacrifice) there are the oblations of the Vasvidēva which end with the one destined for Pīśan

The 1 re enumerated III 13 6 8

3 (Besides these there are) the cake for Sunasirya the amīśa for Vāyu and the cake for Sīrya

KB V 8

4 3 (The inviting and offering verse are for the sacrifice to Sunasirya) O Suna and Sira accept this prayer With prosperity may our ploughs plough the ground (I or Vāyu) Of thee O Vāyu lord of rta Ye adhvarīyas who have prepared the sweet (For Sīrya) Overcoming seen by all O Sūrya and

'The wide looking disc of heaven'

The verse are RV IV 57 5 and 8 VIII 26 31 and V 43 3 I 50 4 and VII 63 4 Cf Asv II 20 4

7 The sacrifice to Surya is performed whisperingly

8 A white horse is the sacrificial fee'

The Br V 8 offer

9 Or a (white) bull

So SB II 6 3 9

10 Or a plough with twelve teams (oxen)'

Thus TB I 7 1 2

11 There is no (sacrifice) of whey

12 The rest is similar to the (rite of the) vaisvadeva

13 If, however, no churning of the fire takes place, the (rite is that of the sacrifice) of full moon day

Which also is allowed according to KH V 8 Cf SB II 6 3 3

11 (In this case the inviting and offering verses are, for the sacrifice to Sunasirya) 'Prepare ye both, O Suna and Sira and Indra, this sacrifice bestow offspring on us, for hail Accept this offering, ye Suna and Sira, joined by Indra, being together with the Seasons, ye, unto whom this universe has entered, unto whom joy and glory are deposited

The verses occur only in TB with the latter readings *mimikratam* and *garbhim*

15 (Or, if he offers to Indra Sunasirya) "Pour ye out with the ladle the sacrificial substance for Indra Sunasirya May the wise one accept it Bring ye, united, the sacrifice with ghee provided, to the God with the bay horses, Indra Sunasirin, increasing by the Ribhus and the holy word, accept this offer'

Cf Ap V III 20 5b

16 (Or) 'We would call for growth, "Wishing for horses"'

RV III 30 23 V 160 5 probably these two verses are optional

17 18 When he has performed the sakamedha (offerings), he should immediately after these perform the sunasirya, or on the full-moon day in Magha

Cf Ap VIII 20 1

19 The sacrifice of the four-monthly offers is discontinued by a sacrifice of Soma by an animal offering, or by an 191 (to Agni)

If he does not wish to continue the ceremonies, he should perform one

of these Cf Asv II 20 5 Katy V 11 15 and SB II 6 3 11 12

20 In the (four monthly sacrifices) which are performed during a five years cycle, the sunasirya (should fall) on the fore noon, the vaisvadeva on the after noon

Reading *pa icata resu* as one word But even so the report is not wholly clear Cf Up VIII 22 1 Katy V 11 17 18ff

### III 19

#### ATONEMENTS FOR ISTIS (PRĀYASCITTA) AND SUBSTITUTION

1 As a transgression of the rules an atonement (should take place)

The sequence of the material treated in the Sūtra and the Brahmana agrees though the matter contained in the Sūtra (III 19 21) is treated in a very short paragraph of the Br V 9

2 If the object (proper) fails, a substitute (is adhibited)

See III 20 9ff

3 For each (not nearer defined) transgression the following two libations for atonement are poured out *bhuḥ bhūyah śal, svaha* / (1) 'Thou art quick, O Agni and free from imprecation Verily thou art quick Held by us in our quick mind thou who art quick hast carried the offering (to the Gods) Being quick bestow medicine on us *śaha* (2)

4 The Abavanaḥ is the fire for all libations

5 and the juhū is the vessel (to pour them out)

6 At atonements (a libation is made of clarified liquid butter) which has been poured (into the juhū) in four tempi (by means of the sruva)

KB VI 12

7 The atonement (follows immediately after the transgression for if the fault has not been removed the subsequent (part of the rite) may not take place

Cf Up VIII 1 6 and Hir V 1 1 have *śrīrte* *śrīrte* *śrīrte* (This is the first occasion in our Sūtra where a sentence in not strictly sūtra style occurs to not bear a precept)

8 At some transgressions the atonement is expressly enjoined, in this case he should perform both the general atonement, as well as the specially enjoined one

According to the Comm in this case first comes the specially enjoined *prajascitta* then the *sarvapiyascitta*. The purport is not quite clear perhaps Ap IX 19 may be compared. *Sarvapiyascitta* refers probably to III 19 3.

9 If the sun were to set over the *Ahavanīya*, not (yet) having been taken out, it must be taken out by a learned (*brāhmaṇa*), and, having fastened a piece of gold—a piece of silver if the sun were to rise over the fire—to a kusa grass blade, they take (this) in front. A choice object (of the sacrificer) is the sacrificial fee.

The description is rather succinct. Cf SB XII 4 4 6 7, AB XII 12 1-2 Ap IX 7 1 the term *bahuvīd* may have been taken directly from VS.

10 If the *Ahavanīya* gets extinguished (a fire brand) should be taken out of the *Gṛhapatya* and a sacrifice to *Agni Jyotiṣmat* (be performed).

Cf Ap IX 9 4 TS II 2 4 7 8

11 (The inviting and offering verses are) "Upwards go, O *Agni*, shine, and 'He shines by the great light'."

RV XIII 44 17, V 29 the same verses according to other sources (W. necr. offer. no 94).

12 If the *Gṛhapatya* becomes extinguished, he should settle down behind the eastern fire (the *Ahavanīya*) (abandoning the extinguished *Gṛhapatya*), bring forwards (from this *Ahavanīya*), which now he makes his *Gṛhapatya* another *Ahavanīya* and sacrifice (in this fire the *agnihotra*).

This is the manner described in the Katha VI c 55 (Cf Ap IX 9 3).

13 Or, having taken up (his fires into the fire drill or into himself) he should settle down northwards (of the old *vihāra*).

According to the rite described II 17.

\* This is the way commended in SB XII 4 3 9.

14 If both his fires have been extinguished, fire should be churned out of a firebrand (taken) from the *Gṛhapatya* (its lower arm) by means of the upper arm.

See SB XII 4 3 3 (first half).

15 Or, if there is no fire brand left, he should touch the two churning sticks with the ashes from the *Gṛhapatya* and perform an offering to *Agni* *Tapasvat Janādvat Pakavāt*.

Cf MS 199 130 2 Ap IX 9 11 and SB 1 c (second half) AB VII 8 4.

16 (The inviting- and offering verses for this sacrifice are)

—“Come thou with fervour (*tapas*) among the people (*jana*), O purifying Agni (*parāṇa*) (and) with flame, unto this land of mine  
Come thou with fervour among our people, shining, bringing our gifts to the Gods”

<sup>1</sup> The verses *śalālapathena* in *Ḍav*, *pratikṣṇ* in *AB*

17 When, however, over both the fires the sun has risen or set, or when from any other cause they have been destroyed, he should produce them by the (renewed) establishment of his fires

<sup>1</sup> The word *iti* belongs to the end of the preceding *śūtra*. If it belonged to this the particle *tu* would be misplaced (as we would expect in this case *iti tu*). The Comm is wrong here. Parallel to *śūtra* 17 I find only *Ḍp V 39 13 13*

### III.20

#### ATONEMENTS FOR AGNIHOTRA

1. If the agnihotra cow, after the calf has been admitted to it, were to low, he should with (the verse) “Feeding in excellent pasture”<sup>1</sup> give her a handful of barley<sup>2</sup>

<sup>1</sup> *RV I 164 40*

<sup>2</sup> *Cf SB XII 4 1 12, ḌD V 27 6*

2 If she were to sit down, he should with (the verse) “From fear of what thou dost sit down, from that give us security Be gracious to all our young ones Homage to Rudra the bountiful” make her rise (by pushing her) with a moist<sup>2</sup> stick and then address her with (the verse) “The Goddess Aditi has risen, she hath bestowed long life upon the lord of the sacrifice, giving unto Indra his share and unto Mitra and Varuna”

<sup>1</sup> The verse in this recension for this occasion precisely so in *Hir*

<sup>2</sup> That the stick should be moist is only found here

3 Or he should give her to a personal enemy of his<sup>1</sup>

*Cf SB XII 4 1 9 TB I 4 3 2*

4 If the sacrificial material (e.g. the milk for the agnihotra) has been spilt, he should pour water thereon with (the two verses) “May this praise fetch you hither, O Maruts”,<sup>1</sup> and “By whose vigour the spheres were propped up, who are in strength the strongest and mightiest, who sway with powers unresisted, to

Viṣṇu and Varuṇa it has gone at the first calling" Thereupon he should speak over it (the following formulae) "It has been shed, it has been implanted, birth has ensued" and "To the sky, to the Gods, the sacrifice, a third (part of it) hath gone, thence may wealth reach me To the intermediate region, to the Fathers, the sacrifice, a third (part of it) hath gone, thence may wealth reach me To the earth, to men, the sacrifice, a third (part of it) hath gone thence may wealth reach me" :

<sup>1</sup> RV VII 369

<sup>2</sup> This is based on AB VII 525 and SB IV 5778 XII 417

5 The criterion by which to know a certain sacrificial substance as defiled is this, that a fastidious brāhmaṇa would not partake of it

<sup>1</sup> For instance if an insect a worm or a hair has fallen into it

6 It must be thrown into the water<sup>1</sup>

With śūtras 5 and 6 śrī III 1020-22, and śrī IX 151617 may be compared and *kaśāṇa duṣṭāḥ havir vidyād āryāḥ dharmayudhāḥ dharmāḥ amṛtāḥ abhojanīyam na tena deḥān yajeta*

7 If a remainder of it is left over (which is not defiled) the rite may be finished with this

8 If no undefiled part is left over, he should produce another (havis)

9 If this (same) substance is not to be got, he should substitute that which he thinks to come nearest to it<sup>1</sup>

Of śrī III 102

10 This is the practice for the substitutes

11 But (in this case) no change of the wording (is adhī-  
bited)<sup>1</sup>

If e.g. a ram is substituted for a hog at the formulas remain the same they mention the hog

12 If the (sacrificial material) is defiled, which has not (yet) been given over to the deity (for whom it is destined), no performing of the hotr's rite takes place he (the adhvaryu) should prepare another havis and present this to the deity

Of śrī IX 1510

13, 14 No performing takes place when the (sacrificial material) has been given over (to the deity) the sacrifice to Agni Śiṣṭakṛt and the adhi and the partaking of it fall forth, with clarified butter the remaining part of the sacrifice is brought to

an end'

<sup>1</sup> Cf Ap I c 13

15 If a sacrifice has been offered to other deities (than those for whom the sacrifice was destined) or (if a sacrifice has taken place) with defiled (substance), the presentation (of the sacrificial substance to those other deities) is effected in the regular paradigm, in case there are remains (of the *havis*)

16 If nothing remains, the whole sacrifice (must be performed anew)

With sūtras 15 16 probably AB VII 4 4 may be compared

17 From a performed (act) no repetition (takes place), if a subordinate (secondary) part has been deficient,<sup>1</sup> because of the superiority over the part falling together (the collision) <sup>2</sup>

<sup>1</sup> For instance if a mantra has been omitted or wrongly applied

<sup>2</sup> ? *sannirāta pāṭhāntarāt*

18 He should not afterwards repeat the mantra (which had been omitted)

19 According to Jātukanya he should repeat it

20 If for other deities (than those for whom the sacrifice was destined) (the sacrificial substance) has been taken out, or if other deities have been summoned, he should present (the *havis*) to the settled ones and perform the sacrifice for the erroneously summoned deities with clarified butter <sup>1</sup>

Cf Ap IX 15 23

### III 21

#### BRAHMATVAṆ AND YAJMANAM ISTISU

1 At istis, animal sacrifices and at a sacrifice of Soma it is the brahman priest who performs the act of atonement

2 If a fault has been committed in the texts of the Rgveda, he sacrifices into the Garhapatya with *bhuḥ sruha*

3 If in the Yajurveda, with *bhuvah sruha* in the Dakṣa nagni

4 But at a sacrifice of Soma is the Agnidhriya fire

5 If in the Śamaveda with *sruḥ sruha* in the Ahavaniya



6 With *bhūḥ bhūrah srah sraha*, if the fault is undefinable  
With 1 C of AB VI 1<sup>o</sup> and AB V 325

7 If he has gone forth (from home) without having performed the solemn addresses (to the fires), this address should be held whilst he turns himself (whilst being separated from his house) according to the direction<sup>2</sup> (in which his house lies)

*prasāga* cannot be identical with *utsāga*, as the dictionaries (PW MW) have it. The *mutraśa* refers to the rite of II 14. For the rest, this and the following refer to the *yajamana*.

*ṛatidāna* here does not signify "in every quarter". Cf. AS. II 57

8 If he has performed the solemn addresses (because he intended to go on a journey) and does (after all) not go forth (then he should address them) as (he does) when he returns from a journey<sup>1</sup>

See II 14 10ff

9 If after having taken up his fires either into the fire drill or into himself, he does (after all) not go forth, the fire churning (should take place)

10 The solemn address to the fires may not be addressed to the fire drill (but only to the fires themselves)

11 He must not dismiss his fires for reason of a non oblation or a non sacrifice

Because he has omitted one of these

12 But, having performed the atonement he should substitute the omitted acts

## IV 1

THE PART OF THE RITES PERFORMED BY ITS INSTITUTION  
AT THE FULL- AND NEW-MOON SACRIFICES

(yajamānam istisu)

1-3 The sacrificer and his consort should, before the removing of the calves (from the mother cow, to obtain the milk for the *samvryya*)<sup>1</sup> eat the food suitable for a fast day with the exception of meat, salt,<sup>2</sup> beans and that material which he intends to take for the offerings<sup>3</sup>

Of TS I 672 (Ap IV 23) This relates only to the sacrifice of new moon

<sup>1</sup> I take *mithuna* as an interpolation

<sup>2</sup> Of SB I 119

## IV 2

YAJAMĀNAM ISTISU

Anvadhana

1 On the preceeding day he adds, at istis and animal sacrifices, fuel on the fires

2 on the Ahavaniya with the last of the three 'great words' (ie with *ia*!),

3 on the Garhapatya with the first,

4 on the Dakṣinagni with the middle,

5 and on each fire two more, without any mantra

6 On the Ahavaniya a tenth with the three 'great words' combined<sup>1</sup>

Of Ap I 17 (where this falls to the share of the adhvaryu) but the Varaha ascribe the *anvadhana* to the yajamana, whilst Ap I 12 allows either the adhvaryu or the yajamana

7 The 'great words' may be replaced by the four (first) verses

of the (hymn seen by the rsi) Vihavya', one after another.\*

RV \ 128

\* With the first verse in the *Āhavaniya*, the two sticks without mantra with the second verse in the *Gṛhapatya*, the two sticks silently with the third verse in the *Dakṣinagni*, the two silently, with the fourth verse a tenth stick into the *Āhavaniya*.

■ The rest (of the hymn' is used for) solemnly addressing (all the fires)

RV \ 128 5 9 Cf. Ap I 14 6 (slightly different) and Baudh \ \ 1

9 Or (instead of the 'great words' and the hymn of Vihavya may be used) the (following) ten (verses) (beginning) "Gleaming from us the evil", (and the following) "Agni lead us along the good path", "He who deeming himself in his heart", "Protect us thou, O Agni"

RV I 97 1 7, I 169 1, \ 4 10, \ 87 20

10 And the solemn addressing (of all the fires) (takes place) with the two hymns "Raise your voice in honour of Agni", "This laudation in honour of Agni"

RV \ 187 and 194 The *anvadhana* described in 7 and 10 occurs only here

11 (Addressing the fuel takes place) without any mantra, according to *Pragabhi*

This name occurs in KB \ \ VI 4

12 Addressing the fuel with the 'great words' is commended by *Paṇḍya*

13 That with the Vihavya hymn is commended by *Kauṣītaki*

14 The last one' is that commended by *Aruni*

\* It must mean the one described in sūtra 9 and 10 We rather expect *uttaram* Could sūtra 11 be a later addition?

#### IV 3

#### PINDAPITRY VJÑA

1 The sacrifice of the rice balls to the Fathers takes place at the afternoon on the day of new-moon.

2 To the east of the *Dakṣinagni*, he puts down together the

winnowing basket, the earthen vessel, the wooden sword, the wooden jar, and the mortar and pestle

3-6 Having deposited the wooden sword<sup>1</sup> behind the Garhapatya on southward pointed kusa grass blades, and above it the rice in the wooden jar<sup>2</sup>, having deposited to the east of the winnowing basket the earthen vessel, he binds his left knee and tales out with downwards turned fist the rice, fixing his thoughts on the Fathers (putting it out of the wooden jar into the earthen vessel)

<sup>1</sup> The sphyra can be taken instead of the four wheeled cart (the *agnispham salatam*), see Ap I 187 (SB I 128 *sphyam u tarhy atastad upohya grhnsyat*) The stbhi is the carasthi, the jar for boiling the mess of rice

7. From the rice grains the husks whereof have been once separated by the consort (of the sacrificer), he boils over the Dakṣinagni a mess, so that it be slightly boiled below the aperture<sup>1</sup> (of the earthen jar), pours clarified liquid butter over it, and removes it from the fire in a western direction Thereupon turning the right side<sup>2</sup> to the fire, he sweeps around (it with the moistened right hand), strews (in the same manner) grass around it and sprinkles it, and bending his right knee, wearing his upper garment over his left shoulder, makes with the stirring-ladle the (following) oblations whilst he is seated with his face turned to the east

<sup>1</sup> Slightly different is the explanation of the Comm which takes this word as a dvandva

<sup>2</sup> *atasavi* causes difficulty. It is the counterpart of *prasavi* which occurs in LB A 3 (for which our Sūtra XVII 14 16, 15 4 has *prasalavi*) Now as *prasavi* and *prasalavi* signify *pradakṣiṇam*, *atasavi* must mean *prasavyam*. But this does not fit in the context as it is accompanied by *dakṣiṇam jānu ācya* and *yajnopavit* and *prāṇ āsinaḥ*. Either the word must be changed into *udīśya prasavi* and so have I translate it, or we must admit the sūtrakara has made a mistake

#### IV 4

1 "To Agni, the bearer of food for the Fathers, svaha ' To Soma, who is accompanied by the Fathers, svahi ' To Yama,

who is accompanied by Angirasa and the Fathers, svāhā !"

It is only the SB II 4 2 13 which prescribes the oblation to Agni Kavyaśāna as the first (cf. Asv II 6 13). But the ŚBr has only Agni and Soma pitṛmat.

2 The pot ladle he throws after (the oblations) into the fire. Then, having by means of the wooden sword cut up' (a spot) to the south of the Dakṣinagni with (the formula) "Driven away are the Asuras (and) the Raksasas who sit on the vedi", and having sprinkled water on it, he puts down on the southern half of the cut up (spot), a firebrand with the verse "Whatsoever Asuras roam at will, assuming various shapes, be they large-bodied(?) or small-bodied(?), may Agni expel them from this place". On the cut up (spot) he lays down some kuśa grass blades, which are severed (and cut off) at the root by one single stroke and pours with his hand, (with palm) directed downwards, water on this grass with (the formula) "So and so, and those who are there near to thee, wash (the hands)" pronouncing (instead of *sa* and so) the name of his Father (of the sacrificer).<sup>1</sup>

<sup>1</sup> *unmrjya = ulikhya* Also IV 14 8

<sup>2</sup> The whole rite and the mantras come nearest to SB

3, 1 In the same manner to the south, for the grand father and the great grandfather,

■ With (the formula) "So and so, this is for thee and for those who are there near to thee", he lays down, after the manner of the water for washing the hands, (three) balls of rice

6 In case of duality of fathers, both the balls on one (spot).<sup>2</sup>

If he is an adopted son, cf. Ap I 9 7

<sup>2</sup> Or rather so the Comm. It is also possible to translate he addresses both at one place, cf. Ap I 9

7 For one whose father is living, there is no (giving of the riceballs).<sup>3</sup>

Because his father represents them

8 Neither to one who is separated by a living (person).<sup>4</sup>

<sup>4</sup> Baulh B1 15 and H1r na jicintimādadatily ekam Varahaḥ 9 na firantam etālayat

9 Or the son may give the balls to those to whom his father gives them.<sup>5</sup>

<sup>5</sup> This prevails for the case in sūtra 7, cf. Baul h V 33 katham aśhila jicipituh padaśānam bhavati yebhya etā pitā dātāti tebhyaḥ

*puti = dadati*

10 Or (he performs the rite) up to the oblations

IV 4 mentioned in sūtra 1 Cf Ap 198

11 13 Repeating (the formula) "Here, O Fathers, regale yourselves Like bulls, O Fathers come ye each to your share, he turns round to the north and sits down, three times retaining his breath as long as he can

14 Then (with the formula) The Fathers have regaled themselves, like bulls, they have each come to his share, he turns again round (to the south)

15 And (in the same manner),<sup>1</sup> pours out water for their washing the hands

<sup>1</sup> As in sūtras 24

## IV 5

1. (He now pays homage to the Fathers with formulae)  
 "Homage to you, O Fathers, for life Homage to you O Fathers, for dryness" Homage to you, O Fathers, for the terrible Homage to you, O Fathers for sap Homage to you, O Fathers, for strength Homage to you, O Fathers, for death Homage to you O Fathers, for ardour Homage to you, O Fathers, for well being Homage to you, O Fathers O Fathers homage to you May ye, O Fathers, who are there Fathers, be the chief one of those, may we, O Fathers be the chief ones of the men who are here The well being (*śadha*), O Fathers, which is there, that be yours, the prosperity that is here, O Fathers, that be ours Grant us a house

These formulae appear very often and never wholly alike In the case of Śaṅkh there are two grammatical blunders *bhuyiṣṭha* for *bhuyiṣṭa* and *yātra śadha* for *yātra śadha*

■ With (the formula) "Here is garment for ye Be clothed, O Fathers", he lays down near (the rice balls) three threads

3 The remains of the water he pours out with (the verse)  
 "Conveying juice, nectar, ghee, milk, sweet beverage, intoxicating liquor, ye are śadha, satiate our Fathers"

47 Having smelt at the rice balls and having put them (in the dish) he should eat them, or he should give them to a brahmana, or he should throw them into the water

8 The middle rice ball should be eaten by the consort of the sacrificer if she desires to get a son, with the verse "Lay ye embryo unto me, O Fathers, a boy wreathed with lotuses, that a male may be here"

9, 10 The firebrand' he puts (back) on the fire and throws the grass which has been severed by one single stroke' after it

<sup>1</sup> IV 42

11, 12 The agnihotra he performs evening and morning with rice gruel' and he himself (the sacrificer) performs it at a joint day'

<sup>1</sup> SB I 7 1 10

<sup>2</sup> Cf. Ap I 11 1

18 The same rite of the rice ball sacrifice to the Fathers, should prevail for one who has not established his sacred fires'

Cf. Ap I 10 17

#### IV 6

#### THE FUNCTIONS OF THE BRAHMAN PRIEST AT THE ISTIS (brahmatvam istisu)

1 Acts (which fall to the share) of the brahman are performed at the southern part (of the vihara)

2 To the west, however, at the sacrifice to the Fathers'

<sup>1</sup> The pitrya istis as described III 16ff. is meant

3 The change of place has to conform to that of the sacrificer. At the pitryastis the priests who are to the east of the fire, walk round and betake themselves to the west, the brahman and yajamana (vipariyanta) walk round and betake themselves to the east, cf. ŚB. II 6 1 18 and 21. To this our sūtra must refer, but how should it be translated?

4 His seat is before (to the east of) the sacrificer

5 The rite of throwing away the grass blade (before he sets himself down) is similar to that of the hotra'

<sup>1</sup> Cf. I 6 6 7

6 Likewise that of sitting down'

<sup>1</sup> Cf I 689

7 It (i.e. this manner of sitting down prevails) at the beginning of a (set of religious) act(s) and in case of separation of locality

<sup>1</sup> This means perhaps that if during any act (karma) he is to take a seat temporarily elsewhere he must maintain the rite (?)

8 The modification (in regard to the rite of the hotr is) that the tip (of the grass stalk) is directed to the east <sup>1</sup>

<sup>1</sup> Cf I 68

9 He sits down (after having repeated the formula) 'Bṛhaspati is the brahman, may he protect the sacrifice, the lord of the sacrifice and myself' Bṛhaspati is the brahman of the Gods I am the brahman of men, *bṛuh bṛuvah srah oḥm*".

KB VI 13

10 He is the eye witness of all the acts

<sup>1</sup> *sākṣyam* means usually 'evidence'. He should keep an eye on all and control all

11 At acts which are accompanied by a mantra he restrains his voice

<sup>1</sup> = he is silent / : am ṛs ta KB VI 11 end

12 Wherever they move about, they return by a different path from that which they had taken when beginning to go <sup>1</sup>

This refers to all the participants. As an example the Comm. refers to VI 13 2

13 When the fire is being carried forward<sup>1</sup>, he accompanies at the south side (the *adhvaryu* and others)

<sup>1</sup> Cf *Āp* V 14 5 also *Sūp*kh III 14 8 etc

14 At the moment when the fuel stick is put on (the newly established *dhavanyu*) he sits down

Cf *Āp* V 15 C

15 'The horse' (is destined) for the brahman at the establishment of the fire <sup>1</sup>

<sup>1</sup> See e.g. *SB* II 14 1 C

<sup>1</sup> Cf *Āp* V 20 B with note

16 Or for all (the priests)

17 When summoned to give his solemn instigation he first speaks the word *am* and joins to this his instigation according to the act

E.g. when the *adhvaryu* says *br̥hmanas agniḥ gra-cyā m*, the brahman answers *cā agniḥ gra-cyā* Cf *Āp* III 19 1



## IV 7

1 2 At the moment when the water is carried forwards, he restrains his voice, and lets it free together with (the call for) the Havishrt

KB VI 13 The *vṛgyanana* lasts from the moment in Ap I 16 3 unto I 20 8

3 And when the sacrifice to (Agni) Svistakrt has been performed (he restrains his voice and) lets it free with the uttering of the instigation for the after offerings<sup>1</sup>

<sup>1</sup> So also the Brahmana 1 c Of from Ap VI 21 3 unto III 5 1 On the whole cf note 1 on the Germ transl of Ap III 17 7

<sup>2</sup> Cf IX 6 16 17

4 On the *prastira* (fore portion) he gazes with (the formula) 'I gaze on thee with the eye of Mitra'

KB 1 c

5 He accepts it with (the formula) "On God Savitr's instigation I accept thee with the arms of the Asvins and the hands of Pusan'

KB 1 c

6 He puts down the vessel with the handle directed to the east on the bare ground (of the *vedi* from which he shoves asunder the grass with which it is covered) with (the formula) "On the navel of the earth I place thee, in the lap of Aditi"

KB 1 c

7, 8 He then seizes the *prastira* with his ring finger and thumb and eats it without chewing with (the formula) 'I eat thee with Agni's mouth

KB 1 c only *akhadan* is added after other sources (SB I 7 4 6 na *kladet*)

9 11 Having rinsed his mouth with (the formula) "Thou art extinction", he touches (the openings of) his vital organs nose and mouth with (the formula) "Thou art the protector of breath protect my breath", his eyes with "Thou art the protector of eye, protect my eye", his ears with "Thou art the protector of the ear, protect my ear", his navel with "I place thee in Indra's belly

<sup>1</sup> The principal facts and two of the mantras agree with KB 1 c end  
15 With (the formula) "Who hath given? To whom has he

given? Kama hath given To Kama hath he given Kama is the giver, Kama the receiver O Kama, this to thee' he receives the anvaharya (mess of rice, boiled as sacrificial fee for all the priests)

The formula in use for accepting daka has in general of SB IV 3 4 32 Ap XIV 1 2 Vait III 21

16-17 Thereupon, when he has been addressed (by the adhvaryu) with (the words) 'Brahman, I shall step forward', he mutters the (formula) "O God Savitr, this sacrifice these announce to Brhaspati, the Brahman, by him prosper the sacrifice, by him prosper the lord of the sacrifice, by him prosper me, impelled by God Savitr", he utters his instigation "Om, step forwards" 2

1 Here the Sutra differs from the Brahmanas (VI 12 *brahman jastha syama*)

2 Cf e.g. SB I 7 4 21

18 When pranita water has been 'unyoled', the brahman is discharged

i.e. poured out The word *unyoled* is due to the mantra *ho to vinnucati* SB I 9 2 33

19 The eating of the brahman's portion (takes place) 1

1 It is very striking that this last act of the brahman (Vp III 20 10) should be mentioned here after his dismissal!

## IV 8

THE PART OF THE YAJUṢĪNA AND HIS CONSORT AT ISTIS

(Yajamanam istisu) cont<sup>1</sup>

1 With (the formulas) "With an unimpaired eye I gaze on thee for welfare, for good offspring, for good men Thou art Agni's tongue, a good caller of the Gods, be thou for me at every site, at every formula" the wife of the sacrificer gazes at the clarified butter

1 Cf SB I 3 1 18 19, Ap II 6 2

3 When it has been deposited on the vedi the sacrificer gazes at it with (the formulas) "Lustrous art thou, resplendent art thou, nectar art thou pertaining to the All Gods" 1

Cf SB I 3 1 24 Ap I 2 3

3a When all the sacrificial substances have been deposited (on

the *vedi*) he touches them (with the formula) "Safely they have sat down in the lap of divine truth, in the world of good deed Protect these, O *Viṣṇu* Protect the sacrifice, protect the lord of the sacrifice", and with (the formula) "Protect me the leader of the sacrifice" (he touches) himself'

' Cf. SB I 3.4.16 Āp II 10.1 Here this passage, although concluding with an absolute must logically end, for after it comes the description of the first acts of the sacrificer

3b Having sipped water with (the formula) "Thou art the lightening (*udhyat*), drive (*udya*) away my bad lot", he puts a fuel stick on the *Abhayaṇya* with (the formula) "O *Agni*, lord of observances, I am going to undertake the observances May I be equal to it May it be successful Here I enter from untruth into truth', and then restrains his voice'

' These are the first actions of the sacrificer (SB I 1.1.2ff.), Āp IV 1.6 IV 3.2 they belong to IV 1 and 2

4.6 With (the formula) "O *Agni*, O *Viṣṇu*, O Lightening, O Moon, may I reach the residence in your places!" he should fix his thoughts (on this wish), or (he should express) in them what is his wish Or he should fix with (the formula) 'May I reach inexhaustible food', on the other or the ocean'

This is known only from our *Sūtra*

## IV 9

1 When *ida* is being invoked (he mutters the verse) "May *Indra* now bestow power on me! May abundant riches accrue to us! May there be blessings for us - May our wishes come true!"

Cf. SB I 8.1.42 Āp IV 12.6

2 The sacrificial cake, when it is laid down on the straw, he touches with (the formula) "Ruddy one, swell! Protect my breath Protect my progeny Protect my cattle Give over to me (as the cow does give the milk) the priestly caste, give over to me the warrior caste, give over to me the peasant caste, give over to me the regions Thou art the fixing of the regions Let the regions be fixed for me Fixed for me be the regions In these, being fixed, may I prosper Here ye Fathers regale yourselves Like

bulls come hither each to his own share" .

The mantra partly in *Āy* III 1 13 16 only For the act of *SB* I 8 1 40

3 With the formula "The Fathers have regaled themselves Like bulls they have come each to his share" he puts the cake again (in the vessel)

<sup>1</sup> The mantra again only in *Āy* The use of this mantra and of the last in *sūtra* 2 is obviously due to *SB* 1 c The precise meaning of *avadhāy* as compared with the other texts is not quite clear, as he now must hand over to each of the four priests his part of the *puroḥita*

4 He touches the *anvārya* (mass of boiled rice) with (the formula) "Thou art the portion of *Prajapati*, full of strength and milk Thou art imperishable : Mayest thou not perish for me yonder, in yonder world, and here"

<sup>1</sup> The mantra from *VS* (*hanva*) abbreviated For the act of *Āy* VII 13, *Āy* III 4 30, *Āy* IV 11 3

5 When the after offerings have been performed, he shoves asunder the two (sacrificial) ladles with the right hand of which the palm is turned downwards the *juhu* eastwards with (the formula) "May I be victorious after the victory of *Agni*, (of) *Agni* and *Soma* Through the instigation of vigour I shove myself on", with the left hand of which the palm is turned upwards the *upabhr̥t* westward with (the formula) "May *Agni*, (may) *Agni* and *Soma* push him away who hates us and whom we hate Through the instigation of vigour I shove him away"

<sup>1</sup> All is nearly identical with *SB* I 8 3 1 2, only the position of the hands is not so in 1 there, but cf *Āy* III 5 4

6 Likewise according to the deities (for which the principal sacrificial fire is intended)

7 When (the oblation to *Agni*) *Grihapati* has not (yet) been offered, he performs by means of the *arava* oblation of clarified butter into the *Grihapatya* with (the following formula)

<sup>1</sup> The last of the previous pages of I 15 3 In no other source are these offerings mentioned

#### IV 10

1-1 (first) "The portion of food, which, O ye Gods of heaven, I

fold power, was arranged for you, thereby do I propitiate you. Become satiated, O Ahuṛa and Ahuṛu<sup>1</sup> Svaha<sup>1</sup>”

(second) “To the two Gandharvas, the Nārīsthas<sup>1</sup> Ahuṛa and Ahuṛu<sup>1</sup>”

(third) “O Agni, ruler over the Earth<sup>1</sup> O Vāyu, ruler over the intermediate regions<sup>1</sup> O Savitr, ruler over the instigations<sup>1</sup> O Surya, ruler over the stars<sup>1</sup> O Soma, ruler over the herbs<sup>1</sup> O Tvastṛ, ruler over the fuel-sticks, over the forms<sup>1</sup> O Mitra, ruler over the true ones<sup>1</sup> O Varuna, ruler over the laws<sup>1</sup> O Indra, ruler over the eldest<sup>1</sup> O Prajapati, ruler over the creatures<sup>1</sup> —Ye Gods, advance amongst the Gods the first ones of you amongst the second, etc. increasing each time one by one, unto ‘the eleventh’ —Ye All Gods thirty three in number, consisting of thrice eleven<sup>1</sup> Of ever higher track, of ever higher followers<sup>1</sup> Ye all Vaisvanaras<sup>1</sup> Ye all of all greatness<sup>1</sup> Do ye favour me here in this brahmanical caste, this kingly caste, in this undertaking, in this wish, in this resting place, in this invocation of the Gods May this wish of mine be fulfilled, Svaha”—and here he inserts whatever is his special wish

As fourth, (comes an oblation) with (the verse) “O Prajapati, no other than thou<sup>2</sup>”

<sup>1</sup> Nārīstha ‘who dwell in women’

<sup>2</sup> RV A 121 10 Of these mantras the first occurs also Ap II 20 6 (SB) somewhat corrupt The third is a variant of the abhyātana formulae of TS III 4 5 The fourth (Ye Gods advance) is from the Kath and cf Ap IV 4 1

#### IV 11

1 The dhruva he ‘makes swell’ (i.e. fills her anew) with (the verse) “Let the dhruva swell with the sacrificial substance the clarified butter, at sacrifice on sacrifice for the God worshippers, in the udder of the Sun maiden, in the lap of Aditi, broad streamed be the earth at this sacrifice<sup>1</sup>”

<sup>1</sup> Mantra from VS (Kapra) For its use cf Ap II 12 9 (and III 13 2) According to the TS the mantra falls to the share of the sacrificer See Baudh III 20 92 7

2 When the *śamustīyaja*, oblation is performed he lays hold from behind (on the *adhvaryu*')

lit he lays hold from behind on the *adhvaryu*, when it is poured out Cf Ap III 13 2

3, 4 Having touched the vessel full of water with (the formula) "The good thou art, may good come to me All thou art, may all come to me Full art thou, may the full come to me Imperishable art thou, mayest thou not perish for me, in yonder world and here",<sup>1</sup> he sprinkles from it in the direction of the quarters<sup>2</sup> with (the formula) "Together with the eastern quarter may the Gods (and) the priests cleanse themselves Together with the southern quarter may the months (and) the Fathers cleanse themselves Together with the western quarter may the horses (and) the cows cleanse themselves Together with the northern quarter may the waters (and) the herbs cleanse themselves Together with the zenith quarter may the sacrifice and the year and the lord of sacrifice cleanse themselves."<sup>3</sup>

<sup>1</sup> The *p r aghitra* of SB I 9 3 1ff

<sup>2</sup> The mantra is nearly identical with T 1 6 5c (Ap I 14 3)

<sup>3</sup> *vyudakṣatī* only here

<sup>4</sup> Mantra nearly = VS

5 Once each time with the mantras, (thereupon) twice each time silently

6a. Having touched (the remains of the water) with the three verses beginning "Ye waters are wonderful and having poured (it) out eastwards or northwards with the (two verses) "May this praise fetch you and "By whose vigour the spheres were propped up" he addresses it with (the verse) "I send you off to the ocean, go ye to your own place of origin Our men (may be) unhurt May our possession not be spilled"<sup>1</sup>

<sup>1</sup> RV X 91-3

<sup>2</sup> Cf III 20 4

<sup>3</sup> The verse only in the *śūtra* texts with variants

6b He then touches his breast with the four verses "Hail to us the Goddesses", and (the openings of) his vital breaths with (the two) "With thought lead us to meet O Indra", and "We have united with lustre, with sap, with bodies, and with happy thought May I *śastr*, the dispenser of boons, grant us

with light".<sup>1</sup>

<sup>1</sup> SB 1c

9 Again towards the east with (the formula) "(May) I (unite) with progeny, (and) progeny with me (May) I (unite) with welfare, (and) welfare with me Good is the sacrifice Better may I be"

<sup>1</sup> The mantra partly taken from TS

10a Turning to the sun he addresses it reverentially with (the formulas) "Self-existent art thou, the best ray of light! Life-bestowing art thou, give me (long) life Splendour bestowing art thou Give me splendour Body-protecting art thou, protect my body! Here I expel my spiteful enemy from these quarters, from this sky, from this intermediate region, from this food, from this standing place Expelled is the spiteful enemy"

<sup>1</sup> Cf SB 19.3.16 The second mantra is taken with some variants from TS

10b With (the formulas) "I make the turn of Indra", "I turn myself with Aditya's turning", he turns himself along his right arm (as axle)<sup>2</sup>

<sup>1</sup> Only this mantra in the older texts

<sup>2</sup> Cf the note in 165

10c He then goes turning himself against the course of the sun' (and addresses) the Garhapatya with (the formulas) "O householder Agni, may I become a good householder through thee O Agni, the householder. Mayest thou O Agni, become a good householder through me, O Agni, the householder May our household-matters be unlike a cart drawn by only one bullock for a hundred winters<sup>1</sup> for me from the side of so and so' and here he pronounces (instead of so and so) the names of his son(s)<sup>2</sup>

<sup>1</sup> According to the rule as laid down in Katy (?) 18.24

<sup>2</sup> From TS (napra)

<sup>3</sup> Cf SBI 9.3.20 1p 13.163

10d With (the formula) "*bhuh bhuzah sahl* Unto me with my desire" he touches the embers (of this fire)

<sup>1</sup> Mantra and act are to be found only here

10e Then having muttered (the verse) "The sacrifice came to be, it came into existence, it was propagated and it increased again It became the overlord of the Gods Let it make us overlords" he sips water in the same manner (as described),<sup>2</sup> with

(the formula) "O Agni, lord of observances, I have undertaken the observance I have been equal to it I have been successful in it I now am he that I am" puts a stick of fuel into the Ahavanīya and thereby lets his voice free

The verse is partly IV, partly TS (Ap IV 16 12)

<sup>1</sup> Cf IV 630.

<sup>2</sup> Cf SB I 9 3 23

## IV 13

1a With (the verse) "Who, (being) far away or near, bites us equal, foreign, or distant, may nothing of him be left over as from the fuel that is burnt down" he throws all the dead coals of the Ahavanīya into (this fire)

<sup>1</sup> The mantra (real *prakṛtyāto*) partially identical with TB II 4 1 2  
This act is peculiar to our Sātra

1b Then he mutters the tristich (beginning) "Possessing cows, O Agni"

IV IV 25 7 Cf Ap IV 16 13

1c Thereupon he addresses, standing, the Sun with (the verses) 'From the darkness we have come to the light', 'This eye made by the Gods', (and the formula) - "May I not be cut off from seeing thee, what heat is thine, may I not be separated from that (heat) of thine"

RV I 50 16 VII 66 16

<sup>2</sup> From TS I 6 8b

1d Then he makes a turn in the same manner (as described), turns from right to left, sits down and (partakes) (of some) fresh milk—in case he is desirous of getting offspring—with (the verses) 'May this sacrificial substance be productive for me, possessed of ten men, possessed of all the troops, for hail, self winning, progeny winning, safety winning, cattle winning, place winning', "May Agni raise for me abundant offspring. Bestow ye upon us food, milk and seed"

<sup>1</sup> Cf IV 12 10b

<sup>2</sup> From VS with a transposition.

2 Or with the verse "Of Dadhikravis I have sung", if he is desirous of getting prosperity, (he partakes of) sour coagulated milk



<sup>1</sup> RV IV 39 6

3 With the formula "Let the lord of the sacrifice (be united) with his prayer" he eats the sacrificer's portion'

<sup>1</sup> Here is just as in IV 7 19 the brahman after the end of the whole rite Cf Ap IV 16 14 and IV 13 9

4 If he is away from home on a journey, he (the *adhvaryu*) offers it together with the *śamistayajus* (oblation)

The same in Ap III 13 4

## IV 14

### THE FUNERAL RITES OF AN *ĀHITĀNI*

1 The ritual acts appertain to the living

2 If, the rite being unfinished he (the sacrificer) dies, it ends at his death at (some sacrifices) which last one day<sup>1</sup>, there is no finishing of it

*Ābhīṣṭa* What is *ābhī*? The usual expression is simply *ṣṣṣṣṣṣ* Prob *ābhī* has the same meaning as in *ābhyudīṣṣṣṣ* 'on which the sun has looked down' if he dies *over* the unfinished rite

<sup>1</sup> It is not clear why the *śamistayajus* are mentioned here Moreover the last sentence seems superfluous in view of *śamistayajus*

3 They throw all the sacrificial substances into the *Āhavanīya*

4 They cut the hair on the body and the nails of him who has passed away

5 They bathe and adorn him

6-9 In the southern quarter (i.e. to the south of the place where he has died during the sacrifice), on a spot sloping to the south or the south east, he erects, after having swept it with a branch of palm with (the verse) 'Go away, disperse' and having by means of the wooden sword cut it up and sprinkled it (with water) a pyre in the south-eastern direction

<sup>1</sup> RV V 14 9

<sup>2</sup> Cf IV 4 2

10 In front (of it) he deposits the *Āhavanīya* (of the man who has passed away), behind the *Grāhapatyā*, on the right side the *Dakṣiṇagni*<sup>1</sup>

<sup>1</sup> So that apparently, as the pyre is directed to the south east the

<sup>2</sup> A short parallel paragraph in AB V 10

Ahavanīya comes to the south-east, the Garhapatya to the north-west, the Dakṣinagni to the south-west, see the diagram in *Die altindischen Todten- und Bestattungsgebräuche* p 13 note 152

11, 12 After they have brought up (the dead) between the Garhapatya and the Dakṣinagni, they lay him down on the pyre, on his back

13 On the right side (of the pyre) or behind (it) they bind the real anustarani cow<sup>1</sup> or she goat with its face turned to the south

<sup>1</sup> The animal of which the hide must be used to cover the corpse, but this is not mentioned in our Sūtra

14, 15 Thereupon he takes from the anustarani victim from behind either whilst it is still living, or after it has been slaughtered the two kidneys, warms them slightly (by holding them) over the Dakṣinagni and puts them into the hands (of the deceased) with the two (verses) "Run by two dogs of Sarama".

RV. X 14 10, 11

16 On the seats of his vital principles<sup>1</sup> he puts chips of gold.

<sup>1</sup> Mouth, nostrils, eye, ears (seven)

17 He now covers his face with the omentum (of the victim) with the verse "Wrap thyself up with the cow(s) as a protection against Agni"

RV. X 16 7.

18 20 In his right hand (he deposits) his jahu, in his left his upabhiṭ, the dhruva on his breast.

<sup>1</sup> Only in the place of these three implements, all (or nearly all) the texts agree. As to the others, all the texts prescribe different places, see Oertel in JAOS XIX page 107

21 The ladle for the agnihotra on his throat

22 The two dipping spoons (śruvāḥ) on his nostrils<sup>1</sup>

<sup>1</sup> Thus also the plurality of the texts. According to the Comm. the śruva used at the agnihotra and that used at the istis are meant

23 The vessel for containing the prasitra (the fore-portion) on his right ear

24. The vessel which has served for the pranita water on his left ear

25 The kapalas on his head

Thus also the other sources

26 The pre-sing stones on his teeth<sup>1</sup>

<sup>1</sup> Read with *ṣiṣ datsu grāvāh*

27 The *samavattadhani* (the vessel for the *ida*) on his abdomen

28 The two wooden vessels on his ribs

29 The wooden sword at his right side

30 The black antelope hide at his right side

31 The two *aranis* on his pudendā

32 The mortar and pestle on his thighs and knees

33 The winnowing basket and the *sakata*<sup>1</sup> on his feet

<sup>1</sup> The *sanaṣam anah* !

34 At his feet the vessels for the *agnihotra*

35 (All) these (vessels as far as it is possible) he fills with ghee mixed with coagulated sour milk

36 Thereupon they bring the fires in contact with (the body), after having recited (the formulas) "Thou here (art born) from him, of him thou He is thy womb, thou art his womb O *Jatavedas* convey him (thither) where the place of the righteous ones is This one has engendered thee, may this one (called) so and so, be born out of thee, *svaha* !"

<sup>1</sup> From *svāhā* we infer that the cremation is an *ahuti puruṣāhuti* by *asya priyatama* TS

#### IV 15

1 After he has muttered, when (the corpse) is set to flames, the ten (verses beginning) "Do not burn him, O *Agni*",<sup>1</sup> they strive forth making a turn with the skins to the north, without looking on (without looking backwards)

RV X 161

2 With the two (verses) "Effacing the foot trace of Death" he bespeaks them

RV X 1823

3 They (betake themselves to a stream and) touch the water (= bathe) with the two hymns "Ye waters, are wonderful" and "Gain thou, O *Soma*, and conquer",<sup>2</sup> plunging into (the water) without bending (their head beneath the surface) and not rubbing themselves (their hands for cleansing)

RV X 9 and IX 4

1 Having presented (to the deceased with the formula) "So and so this for thee a gift of water poured out of the two open hands held together they step out of the water repeating (the verse) 'May the waters, the brothers, purify us', put on a new garment revere the Sun with (the verse) - "May we behold that eye ordained by the Gods" and return to their home, the youngest ones preceding

RV X 17 10

RV VII 66 16

5 Thereupon in a vessel filled with water having thrown durva grass barley and mustard seed, he deposits this vessel on fresh cow dung and touches with (the verse) "Here floweth the stony one a stone which has been anointed the fire and a vessel filled with water

RV X 53 B

6 The observances, which they should observe during one day, during three days, or during nine days, or up to the gathering (of the bones) are that they lie (at night) on the bare ground, that they take as food only those kinds of substances which are used for sacrifices and that they interrupt the religious acts except that are performed with the help of the three sacred fires'

Manu V 84 *praty he : nāgā : = / riyāh* rests apparently on our sutra, see the next one

7 They should not increase the days of evil thus Kauṣī takī used to say

*aghāhā : agha* must mean the evil  $\tau \lambda \lambda \alpha \mu$  Also SB XIII 8 1 18 *naṇ navam agham* la aṇā : (here lest I should cause a fresh case of death viz of one of the family) Manu V 84 1 = our passage in n. and when he writes *na va dhayed aghāhāni* The meaning seems to be that they should not choose the longer period in order to escape the performance of sacred duties see Bulter's note on Manu

8 On the uneven days of the second half of the month (under waning moon) he allays with the two (verses) 'Whom thou, O Agni hast burnt' the bones with a mixture of water and milk, throws the bones into an old pitcher, covers (this pitcher) with (the verse) "I prop for thee the earth" with a lump of earth, buries it with (the verse) 'Gape O Earth' into a ditch, and puts it with (the verse) 'Let the gaping earth stand firm' on a spot surrounded by wooden posts. They bury it in the wood'

<sup>1</sup> *nirīpya* of the verse <sup>+</sup> *īam = nirīpyā punah* RV \ 16 12

<sup>2</sup> RV \ 16 12

<sup>3</sup> RV \ 18 13 *īat parimam logam nidadhat*

<sup>4</sup> RV \ 18 11

<sup>5</sup> RV \ 18 12

<sup>6</sup> *parimite*? There must be some connect on with the words of the accompanying mantra *sahasram mīta upa hi srayantām*. According to the Comm. a *śrī* is meant

<sup>7</sup> I take the last sentence as governing the whole act not as the act following immediately after *parimite avadhīya*

9 If the bones are not found, (they take) three hundred and sixty stalks of *palasa*

10 These are distributed (in the following manner)

11-20 Forty on the (place of the) head, ten on the (place of the) neck, a hundred on the (place of the) arms the shoulder and the shoulder blade, thirty on the (place of the) breast, twenty on the (place of the) belly, six on the (place of the) testicles, four on the (place of the) member, a hundred on the (place of the) thigh, thirty on the (place of the) knees and the knee holes of the legs, twenty on the (place of the) feet and the toes<sup>1</sup>

<sup>1</sup> *Anvamsa*? not explained in the dictionaries

<sup>2</sup> The distribution differs from the usual one, cf Caland. *Die altindischen Todten und Bestattungsgebräuche* §48

21 In this manner there are three hundred and sixty stalks

22 He makes them into the semblance of a man, surrounds them (fixes them together) with the woollen threads, smears them with powdered barley, anoints them with liquified butter, where upon they consecrate (= cremate) him by his fires

23 If he wishes he may consecrate his wife, if she has died before him, with his fires or with fires which he gets indirectly from his sacred fires, then he should take another wife and establish his sacred fires anew

<sup>1</sup> For the *samtapana* fire see SB \ III 5 2 3

#### IV 16

1 At the end of the (period of the) observances (takes place) the act of (applying) 'the fence'<sup>2</sup>

<sup>1</sup> Cf IV 156

<sup>2</sup> Thus called after the principal act as described in the following, especially the mantra *nam jivebhyah piridhim dadhāmi*. The usual name for this series of acts is *śantikarma* its object is to annihilate the bad consequences of having come into so near a contact with death

2 Having spread to the west of the fire the hide of a red bull with its neck part northwards or eastwards and with the hairy side turned upwards, or (instead of the hide) kusa grass with the tips directed to the same quarter, they sit down thereon

3 Having laid down between the fire and them (i.e. those who take part in the ceremony) an anointed stone, and having taken for enclosing sticks (to lay around the fire) the pins of a yoke<sup>1</sup> and a fuel stick of sami wood or of pilasa wood, he pours libation by means of a dipping spoon made of varana wood<sup>1</sup> or of brass

Samya because the name of this implement reminds of *śanti* 'the annihilating the bad consequences of an act

<sup>2</sup> Because the name of this wood reminds of *varṇa* 'to ward off, to cover

4 The performer sits during this act with legs bent (making a lap) whilst the participants hold on to him from behind<sup>1</sup>

The oldest sits behind the performer and lays his right hand on his shoulder the second in age on that of the oldest, etc

5 He pours out libation with (the verse) "This fence I put down for the living", "May death go along, may not dying (before the fatal time) reach me" May the son of Vivasvat grant us safety May wealth fall down on us as (if it were) the leaf of a tree May the lord of Suci be associated with us" and with the ten verses which are used at the establishment of the fires after the rite attributed to Aruṇi<sup>2</sup>

RV X 184

<sup>2</sup> See IV 29

6 Having poured out (these) twelve libations, he looks over his right shoulder (turning his head) at all (the others) with the two verses "Just as the days follow one after another" mixes *salve*<sup>1</sup> with liquified butter and anoints by means of kusa-grass stalks the eyes of the women with the verse "These females" each once with the mantra, twice silently

RV X 185 6

<sup>2</sup> Read probably *a janam* instead of *a janam*

<sup>2</sup> RV. X.18.7

7, 8. The two (verses). "Rise, O lord of the brahman" he speaks over them (all the participants), whilst they stand up (from the ox-hide) laying hold from behind either on the right arm (shoulder) of ■ brahmana, or on the tail of ■ draught-ox.

<sup>1</sup> RV I 10 1,2

9. The sacrificial fee consists of the draught-ox, a new (unwashed) garment, and the (dipping-spoon) of brass.

10. At the south side (of the fire) the heir (of the deceased) goes thrice around the property (which he inherits) having his right side to it with the hymn beginning "Turn ye back".

<sup>1</sup> These are the cattle, see the accompanying hymn RV X.19

11. The act of applying 'the fence' rests on the heir.<sup>1</sup>

<sup>1</sup> So that he, not a priest, has to perform the whole of it. Differently the Comm. which takes it this act takes place only if there is a heir.

## IV.17

### SULAGAYA

1, 2. He sacrifices to Rudra an ox, for bringing good fortune. They call it the 'spit-ox (śulagava)'.<sup>1</sup>

<sup>1</sup> It is *prima facie* striking that this rite, which belongs to the grhya department, is treated as a *śrauta* rite. But in the first place, there is some connection with the Brahmana, where immediately after the very short allusion to the death rite (V 10), the next book (VI 1.9) exposes materials alluding to this rite. In the second place, perhaps the śulagava, the sacrifice to Rudra of the ox, has a kind of counterpart in the caturmaṣya, where the pitryasa libation is followed by a rite to appease Rudra (the trayambaka). So perhaps the śulagava was considered as an appendix in the antyesti. *mahat svastyeṣṭyan m ity ācak rate*, Baudh. II

3, 4. (It is performed) in the light half of the month having fasted, under a propitious lunar mansion in the north-eastern direction (from his dwelling) after he has churned the fire and conveyed it eastwards (to the Āhavaniya)

5. To the east (of this fire) he buries a branch of palāśa with its leaves (so that only the nether part is buried in the ground).

6. To the north of and near it he places the victim

7. With (the formula) "Agreeably to Rudra I bring thee

near" (he brings it near the branch which here replaces the sacrificial post)

8 With (the formula) "Agreeably to Rudra I sprinkle thee" (he sprinkles the victim)

9 With (the formula) "Agreeably to Rudra I fasten thee" he fastens the victim to the branch of palasa

10 After the rite of going around the victim with a fire brand has been performed they lead it in a northern direction

11 They slaughter it, while it lies with the head directed to the east and the feet to the north, or with the head directed to the west and the feet to the north, so that it does not bellow

12 If it bellows, he offers a libation (of clarified butter) with (the verse) "If the victim has uttered a cry or strikes its breast with its feet, may Agni Jatavedis release me from that sin", *vaha*!

The verse differs slightly from the other recensions

13 He draws out the omentum, washes it, roasts it over the eastern fire, pours clarified butter over it, removes it (from the spit), sprinkles thrice around (the fire) with (the words) "Auspicious! Auspicious!" and performs libations (with the following mantras)

#### IV 18

1 'She who lies athwart thinking 'it is I who keep (all things) asunder, to her who brings prosperity, I offer this stream of butter *saha*''

The mantra (whose *yaj* is to be read, see the corrigenda of Hills brandt) is corrupt either from SB XIV 933 or Aav VIII 144

2 Him we call unto us whose is all what is here He, the lord of wishes, may grant me (the fulfilment of) my wishes, *saha* ' for the second libation

The verse is found only here

3 "O Agni, ruler over the Earth" (is for) the third  
' See IV 10 1

4 'O Prajapati, no other than thou' (is for) the fourth  
Cf IV 10 4

5, 6 Having fastened together three middle leaves of palasa'



and having made in them an underlayer of liquified butter, he puts thereon the omentum, he pours again liquified butter on it and offers the omentum with the following (verse and formulas) "Over how many I command, how many are the inmates of my house, on behalf of these I praise thee Be merciful to us all, O God I know thy father, I know thy mother Heaven is thy father, Earth is thy mother" 'To thee, O God, to Bhava, to Sarva to Pasupati, to Ugra, to the Great God, to Rudra, to Isana, to Asani<sup>2</sup>, *siha*' whereupon he throws the palasa leaves and the two pronged forks which have served for roasting the omentum

There are often need in sacrifices to Rudra

<sup>2</sup> These mantras only here

<sup>3</sup> These are the names given by Prajāpati to Rudra KB VI 19

7 Having performed a subsequent libation of liquified butter with (the formula) "To thy appearing to (thy) counter appearing *siha*" he sprinkles water all around (the fire) in the same manner

So this offer of the *vipa* has its *parivāpya* oblations 32456

<sup>2</sup> Cf IV 17 13

8 Over the western fire he cooks a mess of rice in a wooden jar

9 To the north of the fire he cooks the portions (of the victim which must be offered)

Probably he takes a firebrand out of the fire and brings it to the north where he lays fuel on it

10 Having poured together the mess of boiled rice the broth, the meat and liquified butter, he offers this mixture after having thrice sprinkled the fire all around with (the words) *samyoh* ! *samyoh* ! (with the following mantras)

<sup>1</sup> the *avādānāni* ?

#### IV 19

1 "To Bhava *siha* ! To Sarva *siha* ! To Rudra *siha* ! To Isana *siha* ! To Agni Svistakṛt *siha* !

2-5 Having sprinkled all around the fire in the same manner and having poured together (another part of) the same (substance) he sacrifices in the western fire "To Bhavani *siha* !

To Sarvaṁ śaha ! To Rudraṁ śaha ! To Isuraṁ śaha ! To Agneya śaha !

1 IV 18 10

6 The sprinkling all around the fire is the same !

Cf IV 18 10

7 8 He now deposits six palasa leaves (in a row) directed to the north east, (beginning at the western fire and) ending at the place of cutting asunder. On these he places the excrement mixed with the blood and assigns (this mixture) to Rudra's army with (the formulae) "Ye noisy ones, ye noise-making ones, ye roaring ones, ye dispersing ones, ye hissing ones, ye carrion devouring ones, this is your part, accept it graciously ! śaha !"

The place where the victim has been cut asunder, probably indicated by IV 17 10. The rite here described has its parallels in BhṛḡS III 9 10, HṛGṛS II 9, and ṚGṛS \ 5.

9 And the sacrificer reveres the God (with the following formulae and verses)

## IV 20

1, 2 'O lord of the earth, O lord of the intermediate region, O lord of the world, O lord of the spirits, O lord of the great spirit, spare our two footed and our four footed cattle ! Treat kindly our two footed ones and our four footed cattle. He who hates us and whom we hate (for him) art thou difficult to satisfy with thy shadow, because of thy insidiousness. The heart is thy bow, the mind is thy arrow, the shooting is thy eye. As such we know thee. Homage to thee ! May Soma refresh thee. Do not hurt me. The two who like wolves with jaws wide opened, roam in the forest. Bhava and Sarva, the sons of the Great God, (may) homage (be paid) and with the (four) hymns (beginning) "What might we say to Rudra", "These prayers we offer to Rudra" "Let, O Father of the Maruts", "These praises bring to Rudra of strong bow."

<sup>1</sup> *sacchāya* is difficult to comprehend

<sup>2</sup> *adhimanena* equivalent to *abhinna ena* ?

<sup>3</sup> If Rudra has only the intention to slay his mind is the arrow and two eyes the discharging of it. None of these mantras is known from

elsewhere

\* R\ I 43 I 114, II 33 VII 46

3 The sacrificial fee (consists of) a choice object (from the possession of the sacrificer)

4 The manner of proceeding at the bringing up of the victim to (the sacrificial branch), the sprinkling and the encircling with a burning fuel stick<sup>1</sup> is the same as that of the animal sacrifice

These acts were only mentioned IV 17 § 10 They must be performed according to the rite of the adhvaryus

5 (The word) "a palṣa branch" (to be used instead of the sacrificial post) indicates that also for other animal sacrifices (than the spit ox) the omentum should be offered to the deity (for which the animal is destined), to the deity the sacrificial substance and to Agni Svīstakṛt

Interpretation not quite certain

6 Of messes of boiled rice the butter portions are destined for Agni and for Soma, the omentum<sup>2</sup> for the deity, the sacrificial substance for the deity and for Agni Svīstakṛt, and the libation of liquified butter<sup>3</sup> for Anumatī

<sup>1</sup> When such a sthalipala replaces the animal

<sup>2</sup> In this case the vapa = replaced by the skin<sup>4</sup> on the boiled rice mess

<sup>3</sup> This refers to ?

## IV 21

### THE RESPECTFUL RECEPTION OF A GUEST ARGHYA

1 Six (kinds of) persons are worthy of a respectful reception as a guest the spiritual teacher the officiating priest, the father in law, the king, the Veda student who has taken his absolving bath, the friend

The reason for treating of this matter which commonly belongs to the grhya subjects is that it is preparatory to the next book, which treats of the sacrifice of Soma at which occasion the rtvijas should be presented the madhuparka, cf ParaskaraGrS I 33

2 Turning his face to the north or to the east, he either sits

down or steps on the bundle of grass with (the verse) "I am the highest of my people, as the sun is the highest of the lightning flashes Here I tread on him, who infects us"

The mantra differs slightly from all the other recensions in the Gihya texts

3 The water for washing the feet he accepts with (the formula) "Thou art the milk of the viraj May I obtain the milk of the viraj In me (may dwell) the milk of the verre quarter viraj"

See note on PB VIII 57

4 It is when he is addressed by the host with the word "The nighya water (I present to thee)", he accepts the water

5 When he is addressed "The (water) for sipping", he sips with the three verses "Ye waters are wonderful" with each verse once

6 When he is addressed "The honey mixture", he gazes on it as (is done) on the fore portion

1 Cf IV 74

7 He accepts it in the same manner, the only difference is (that he adds at the end of the formula) the words "For fame, for brahman lustre"

IV 75

8 Having accepted it he puts it in his left hand, takes with the thumb and ring-finger (a small quantity) out of it at the fore part of the brass vessel and smears this on its fore part with the formula "May the Vasus, whose king is Agni, partake of thee"

For the rite described in sutras 9-13 cf AsvGrS I 24 15 18

9 With (the formula) "May the Fathers, whose king is Yama, partake of thee" (he takes a small quantity) from the southern part (and smears it) on the southern part (of the vessel)

10 With (the formula) "May the Adityas, whose king is Varuna, partake of thee", (he takes a small quantity) from the western part (and smears it) on the western part

11 With (the formula) "May the Rudras whose king is Indra partake of thee" (he takes) from the northern part (and smears it) on the northern part

12 With (the formula) "May the All Gods, whose king is Prajapati, partake of thee" (he takes) from the middle (and

throws it) upwards

13 Each time once with the mantras, twice without a mantra '.

This refers to sutras 8 12

14, 15 Having partaken of it with each of the three great utterances (*bhūh, bhuvah, sūah*), he then partakes for the fourth time (with the three *vyāhrtis* combined)

16 18 The remains should be given to a brahmana, or the whole of it should be drunk or the remains should be thrown into the water '.

' Read *apo vābhy* instead of *apo 'vābhy*

19 He then touches his breast with the three verses ' Hail to us the Goddesses ' '.

' RV \ 9 4 6

20, 21 Similar are the touching of the (opening of his) vital breaths and the wiping of the mouth '.

See IV 11 6b

22 (Thereupon he is) silent unto the giving of the cow

23, 24 When he has been addressed (by the host) with (the word) "The cow" he either (answers) "Om, slay (her)", or he first mutters the verse "The mother of the Rudras" and then says loudly "Set her free, let her eat grass '.

RV VIII 101 15

25 He should announce to the guest successively "The bundle", "The foot water", "The arghya water", the water for sipping, "The honey mixture", "The cow '.

This remark is a kind of repetition and completion to the prece-

ing

## SOMA-SACRIFICE

## AGNISTOMA (v 1 iii)

## V 1

## RTVIGVĀRANA AND DLVĀYĀNA

1 When he is going to undertake a soma sacrifice, he chooses as his officiating priests (brahmanas) who derive their descent from a rsi, who are young, and well-versed in the Vedas

2 (He chooses solemnly) (only) the four (principal priests) or all of them

3 "The moon is my divine brahman ' whisperingly, "Thou art my human (brahman) ' loudly

4 In this manner he chooses them all

5 "The Sun is my divine udgātṛ, thou art the human".

6 "The Fire is my divine hotṛ, thou art the human"

7 "The Wind is my divine adhvaryu, thou art the human".

8 "The Prajapati is my divine sadasya, thou art the human".

9 "The seasons are my divine hotṛasamsins, ye are the human ' "

<sup>1</sup> On pṛstas 3-9 it may be remarked that only partly there is agreement with the other texts. It is known that the sadasya is peculiar to the Kaurāṭakins

10 (Each of them, who is thus solemnly) chosen mutters (the formula) "Splendour thou hast announced to me. Good thou hast announced to me Prosperity thou hast announced to me. Fortune thou hast announced to me Glory thou hast announced to me In me (may be) splendour, in me good, in me prosperity, in me fortune, in me glory" Then he asks I surmise that it is not an ahina, nor a subsequently appointed<sup>1</sup> one, nor one where the priesthood has been abandoned, nor one of blameable<sup>2</sup> sacrificial fees<sup>3</sup>, and (according to the answer) he accepts or refuses

<sup>1</sup> Differs from PB and other sources

<sup>2</sup> *anudetya* meaning absolutely uncertain. I have followed the Comm. Baulh XXIV 13 1976 has *anu idetya*, but some of the mss *anudetya*.

\* Cf note 3 on the passage cited above from Baudh

## V 2

- 1 The place of worship (must be one that) slopes to the east
- 2 For one who is desirous of sacrifices to the north east \*

This rests on Kath XXV 3 1049

- 3 For one who is desirous of priestly lustre (it must be a place) where the hotr, whilst reciting (his verses) can see the Ahavaniya, the Sun and waters (a river, or a pond)

This is taken from MS III 84 98 14ff or Kath XXV 3 105 18 (here the indispensable object to reciting is found viz p ataranivalam)

- 4 The consecration (dīśa) (should take place) during the bright half (of the month) under a favourable lunar mansion, like wise the conclusion

Of the soma sacrifice according to the brāhmanas who combines under a favourable lunar mansion with it

## V 3

### DIKSAVILĀSTI

- 1 At afternoon (takes place) the sacrifice connected with the consecration, and intended for Agni and Viṣṇu

- 2 It is a modification of the sacrifice of full moon

See I 16 1° KB VII 2 *vārtiṣaḥ āv ājyabdhāyau*

- 3 It has fifteen kindling verses

KB 1c

- 4 The (offering of the) sacrificial substance is (performed) whisperingly

Cf II 1 36 The inviting and offering verses need not be repeated here as they have been imparted already for an *agnau svayam haviṣ* in II 4 3 Cf KB VIII 2 Ap V 49

- 5 Vitr̥j (verses are the inviting and offering verses) for (the sacrifice to Agni) Svistakṛt

Cf II 2 15 (*tr̥jā bhau smajjye* KB VII 2)

- 6 Or the standing ones





(see the Br 1c) because the *utis* have already been offered by the *adhvaryu*

3 At a soma sacrifice which is preceded by one (day of) *dikṣa* the solemn addressing (of the fires falls to the share of the sacrificer)

4-6 of the *Ahavaniya* with (the formula) 'I approach the mind as *dikṣa*', of the *Garhapatya* with (the formula) 'I approach the word as *dikṣa*', of the *Dakṣinagṇi* with (the formula) 'I approach the breath as *dikṣa*'

<sup>1</sup> The contents of *śūtras* 3-4 are unknown from elsewhere nor is it clear why at this occasion only this upasthiti takes place

7 The days of consecration are unlimited At their completion the introductory sacrifice (is performed)

## VS

### PRAYANISTI

1 To *Pathya svasti*, to *Agni*, to *Soma* and to *Savitr* with liquefied butter, to *Aditi* with a mess of boiled rice<sup>1</sup>

<sup>1</sup> All this is in accordance with all the other sources and especially with KB VII 6-8

2 The inviting and offering verses (for *Pathya svasti*) are "Hail to us on the ways" (*pathya*), "Hail on the long journey", for (*Agni*) "O *Agni* lead us", "O *Agni*, bring us over", (for *Soma*) "Thou, O *Soma* skilled in thought", "Which favourite resorts of thee with *havis*", (for *Savitr*) "Thine desirable glory of thee, O *Savitr*", "Savitr, who all these beings", (for *Aditi*) "The well-protecting Earth" "We would call to our aid"

The verses are RV V 63 15 16 I 189 1<sup>o</sup> I 91 1 19 III 62 10 V 82 9 V 63 10 and the last is quoted in full in our text (II 2 14) Some verses differ from those given by the *Āitareya*s (VB 19) All the verses preserved in our *Śūra* contain the characteristics mentioned in the Br VII 8 *aristam pathimam prativat pratal and n forat*

3 It (this rite) has fifteen kindling verses

1 The offering of the sacrificial substance is performed whisperingly

<sup>1</sup> Cf note on V 34 and KB VIII 2

5 There are no butter portions

The same in Aśv. Man. Probably because the first four offerings replace them, cf Āp. V 21.11 (=Bhar.)

6 (The inviting and offering verses) for (the sacrifice to Agni) Svistakrit are "Thee of most resplendent fame", "What is carrying best"

<sup>1</sup> RV I 45.6, V 25.7. In accordance with the Br. (VII 9) The Altars differ (AB I 10.4.5)

7 The rite closes with the (muttering of) the samyu (for mula)

<sup>1</sup> Note on I 15.8. Rests on the Br. VII 7. end and VIII 2

## V 6

### SOMĀ PARIVĀHANA

1-2 When the Soma has been bought and deposited into the cart and he (the hotr) has been addressed (by the adhvaryu) with (the words) "For Soma which is being conveyed around (recite)" he (first) recites standing between the two wheel tracks (the verse) "From good to better, do thou advance forward May Bṛhaspati be thy leader. Then settle down on this best (spot) of the earth. Drive, accompanied by heroes, the foes far away"

Cf Āp. V 27.10

<sup>1</sup> It is only the SB which has the same redaction of this samprasa.

<sup>2</sup> The verse is quoted *śalalapaṭhana* because it is alien to the RV. Nevertheless the Brahmana (KB VII 10) gives only the first two padas. Does the Brāhmaṇa presuppose the S. tra? Only the Altars prescribe this verse equally at this occasion (AB I 13)

3 Accompanying the others and moving forwards between the two tracks (he recites) the (verses): "This prayer, O God, of the befriending", "Over the woods he hath extended the intermediate region", and the four (beginning) "O Soma, thy wondrous help"

<sup>1</sup> The six verses are RV VIII 42.3, V 85.2, I 91.9.12. See the Br. VII 10

4 Having cruised to stop the cart before the shed they intro

duce the Soma<sup>2</sup>

<sup>1</sup> Cf. Īp. \ 299 and CH. 338

<sup>2</sup> CH. 341

5 The hotr should accompany them, along the way they enter into the shed<sup>1</sup>

<sup>1</sup> The way of entering is different according to different carapās. See CH. 341 note 3 (Īp. \ 311)

6 With (the verse) "Which favourite resorts with havis"<sup>1</sup> he enters after (them)

<sup>1</sup> RV I 91 19 (KB. \ II 10)

7 The closing (verse) "The God hath come" he recites standing before the Ahavaniya with his face turned to the south<sup>2</sup>

<sup>1</sup> RV IV 53 7

<sup>2</sup> However we have to think the movement of the hotr is not very clear

8 Having touched (water), he is dismissed<sup>1</sup>

<sup>1</sup> And returns to his seat

9 From this moment on until the bringing forward of Agni and Soma they use boiling water, wherever water is wanted (for sipping or touching)<sup>1</sup>

<sup>1</sup> This is the time during which the asvatarā dikā for the sacrificer prevails. Īp. \ I 13 \ I 18 3

## V 7

### ṚTITHI STI AND AGNI MANTHANA

1. The guest offering (is) destined for Viṣṇu

2. It is a modification of the sacrifice on full moon day<sup>1</sup>

<sup>1</sup> See I 16 12 as the Br. \ III 2

3. (The inviting and offering verses are) "Of Viṣṇu I will proclaim", "Therefore Viṣṇu is lauded"<sup>1</sup>

<sup>1</sup> RV I 154 1 and 2

4. (The inviting- and offering verses for the sacrifice) to (Agni) Svistakṛt (are) "Him, the hotr of bright chariot", "He who provided with good horses".<sup>1</sup>

<sup>1</sup> RV \ I 6, IV 4 10. \ KB. \ III 2

5. (At the moment) when the sacrificial substance has been deposited (on the vedi) he recites the verses to accompany the churning of the fire.<sup>1</sup>

<sup>1</sup> See III 13 17. Cf. Īp. \ 31 12 (CH. p. 51), SB III 4 1 19. In accordance

with the Br. VIII 1

- 6 The offering of the sacrificial substance is performed whisperingly<sup>1</sup>

<sup>1</sup> In accordance with the Br VIII 2

- 7 It closes with the idā ceremony  
In accordance with the Br I c

## V 8

### TĀNUNĀPTRĀ

1, 2 All (the officiating priests and the sacrificer) having touched (water = washed their hands) touch simultaneously with (the formula) "Thou art the strength of the Gods, unassailed, unassailable, uncursed, curse averting, uncursable May I straightway go to the truth Establish me in welfare" the liquified butter dedicated to Tannuaptr in the dhruvā spoon, in which (a piece) of gold has been deposited,<sup>2</sup> which has been put in a vessel (patra) on the strew (of the vedi)

Cf V 69

<sup>2</sup> That gold must be put into it, is found of all the texts only in the Vadhusāstra

3 Having touched (the lustral boiling water) they pass before the Ahavaniya and whilst touching the stalks of the Soma they make him swell by reciting (the following verses) "May stalk on stalk of thee, O God Soma, swell for Indra, the winner of a part of the riches May Indra swell for thee, do thou swell for Indra Make to swell us, the friends, through gain and wisdom May I attain prosperously, O God Soma, the conclusion, the pressing of thee"

<sup>1</sup> The mantra as AB I 26 4

4 Thereupon they touch their breast with (the verse) "The stalk which the Adityas make swell, the imperishable, which the imperishable drink, through that may king Varuna, may Bṛhaspati, may the guardians of the world make us swell"

<sup>1</sup> From the TS with a variant of the MC This touching is found only in our Sūtra

5 Having (again) touched (the water) they lay their hand on

the prastara (bunch) so that the palm of the right one is turned upwards (the left one turned downwards, at afternoon so that the palm of the left hand is turned upwards (the right one turned downwards). Holding their hands in this position they make amends reciting (the formula) "Desired are riches, exceedingly (desired) for food, for good fortune, the right (ṛta) for the right saying ones Homage to Heaven and Earth."

<sup>1</sup> On the position of the hands see note 2 in Germ transl of Ap VI 112

<sup>2</sup> The mantra agrees only with VS (or SB)

6 (The rites) from the causing to swell the Soma on (the place) at the completion of each upasāda

## V 9

### PRAVARGYA AND ŪPASĀDAS

1 The first sacrifice (of Soma one undertakes, is performed) without pravargya

KB VIII 3 be.

2 For a learned brāhmana there is option<sup>1</sup>

He may perform it at his first sacrifice KB 1 a

3, 4 When the utensils required for the pravargya ceremony are being put together, he (the hotr) enters the shed through the eastern door, passes along the north side of the Ahavanīya the two mounds<sup>2</sup> and the utensils sits down near and behind (them)<sup>3</sup> and, when he has been addressed (by the adhvaryu) with (the words) "Perform the praise or (the pravargya)" he recites, without taking breath each verse connecting them with the previous<sup>4</sup>

<sup>1</sup> Cf Ap VI 54

<sup>2</sup> Cf Ap VI 620, 01

<sup>3</sup> Cf Ap VI 53

<sup>4</sup> Cf eg Ap VI 61

<sup>5</sup> KB VIII 3 anatīnam abhīṣṭuyat 167 IV 62 Having uttered each verse without in taking he makes the upasāda and the pauses (to take breath)

5 "The Brāhman, first born, both of old been unclosed by

Venr from the shining edge ' He unclosed its fundamental highest shapes the womb of the existent and of the non-existent

6 ? "This queen goeth first to the father for the first birth standing in the creation(?), to it (him ?) have I sent this well-shining sinuous one, they mix the hot drink (*gharma*) for the first one of the milk" (?)

7 "Unto that God Savitr, the sage within the two bowls, I sing, unto him of true impulses, the bestower of treasures, unto the wise friend, he at whose impulse the resplendent light shone high, the golden handed sage hath measured the heaven with beauty ' (or) instead of "with beauty", "with satiety" (?)

NOTE ON SUTRAS 6-7 The obscure verses of these occur in the *Khrīas* (ed Scheftelowitz p 106) The *KB* VIII 4 and VIII 8 cite only their *pratīkas*. Is this again a proof that the *Brahmāṇya* presupposes the *Sūtra*? But the same can be said about *Ṛv* IV 68 in comparison with *AB* I 19 13. The last two are to be taken as one? as *KB* VIII 8 the verse is called *atīkhandas*. The variant *trp* instead of *lrp* also in *Ṛv*, but nowhere else.

8 (The verse) "Whom they anoint" (he recites at the moment) when the aperture (of the *pravargya* vessel) is being annointed (by the *adhvaryu*)<sup>1</sup>

*RV* V 43 7

<sup>1</sup> *SB* IV 13 13

9 (The verse) "Sit thee down" when it is being set down (on the mound)<sup>2</sup>

*RV* I 36 9

<sup>2</sup> Cf *SB* I c 15. The *AB* and *Ṛv* reverse the acts of 8 and 9

10 (The verses) "Be thou well disposed to us, O Agni", "Burn thou well, O Agni, "The (foe) who lies in ambush, O Agni" he recites while the coals are being brought near (the vessel)<sup>3</sup>

*RV* III 18 1 III 18 2 VI 5 4

<sup>3</sup> Cf *Ap* XV 79 81

11 (Then follow) the five (verses) "Take on brilliancy".<sup>4</sup>

*RV* IV 4 15 According to *KB* VIII 4 these five verses should follow the *pradesas* made by the *adhvaryu* of *Ṛp* XV 76 where the *yajna* performs this act, but according to the *Kath Ar* (Schroder p 98) *asmāt pradesena dīo minīte* it is the *adhvaryu*

12 (The two verses) "Around thee, the singer" and "In the two"

*RV* I 10 12 I 83 3 According to the *Brahmāṇya* these verses accompany the laying around of the pieces of wood *SB* XV 13 26 *Ṛp*.

RV 824

13 (The two verses) "Pure is one of them", "Worthily dost thou bear"

RV VI 53 1 II 33 10 These verses accompany the act of the adhvaryu when he lays by a silver and a gold rukma beneath and above the vessel Ap RV 7 3 8 5a

14 (Then) the two hymns "The bird annointed" and "At the rim of the drop"

RV X 177 (three verses)

RV IX 73 (nine verses) Between these two suktas the Br (VIII 4 end) has *ajasyam tra manasa celitānam* (RV X 183) *ity etad asyayataṁ prajālamasyabhīḥ yuyāt* which Keith translates 'this he should utter in praise in the house of him who desires offspring, and he remarks that Sankh ignores this: Quite right! Because the words of the Br mean, this hymn he should recite instead of (it in the place of) that (formerly mentioned) for one who is desirous of offspring - The same prevails for VIII 6 end

15 (Then) the two (verses) 'Thy strainer hath been spread out for thee'

RV IX 83 1 2

16 (Then the verse) "The dhisan's spread out the strainer, holding the cauldron, which glowed at the (utterings of the) syllable om In the midst of the ocean the living creatures meditated three times a day on the bright name of the Sun"

The verse (meaning and translation uncertain) occurs in full also in Asv in pratīka in AB and KB

17 (Then) the hymn "This Vena," without the verse "In the sky the eagle"

RV X 123 1 without verse 6 Thus 7 verses in all The verse here omitted is applied later V 10 15 in accordance with the Br VIII 4 *trīṇ ullarāṇi jaraṭi*

18 (Then) the hymn "Thee, the lord of the troops"

RV II 23 (19 verses)

19 For (a woman) who is desirous of obtaining a male child he should, at (the words) "May we, having good sons, speak loudly in the assembly" (the close of this last mentioned hymn) think of a son

This is in accordance with the Br VIII 7

20 (Then) the nine (verses beginning) "What will win your favour"

RV I 10 1 9 The Br VIII 5 designates the verses as *akī dhṛi*

*cya?* Could this be the same as *vicchandasah* of AB 1215 (cf. later on VIII 4 (*kithrya* ic. interests to one point?))

21 (Then) the three (verses) "Come to us with all help, O Asvins!"

RV VIII 813

22, 23 (Then) at morning<sup>1</sup> the hymn "The two who come at morning", at afternoon the hymn "Agni shineth"<sup>2</sup>

<sup>1</sup> The *pratyakṣa* is performed at morning and afternoon

<sup>2</sup> RV V 77 (five verses)

<sup>3</sup> RV V 76 (five verses)

24 (Then the whole (hymn) "I praise Heaven and Earth!"

*Samedhigatiṇī* *le* *ly* *ly* *mat* V 619—RV I 112 (twenty-five verses)

24b-26 Letting free his voice<sup>1</sup>, he recites over (the cauldron) omitting the last verse (of the last mentioned hymn<sup>2</sup>), (at the moment) when (by the *adhvaryu*) has been said "Glowing is the cauldron"<sup>3</sup> (the verse) "He hath made aglow"<sup>4</sup>, and then closes this part of his recitation with the last verse (of the hymn mentioned in *sūtra* 24a)

According to the *Com* he should utter this verse and the following loudly;

<sup>1</sup> See SB XIV 1333

<sup>2</sup> RV IX 833 The whole *abhi* *stuti* from V 95 to 26 comprises 101 verses in agreement with the Br VIII 3 and 6 the 100 verses represent the journey to heaven the 101st represents the *loka* of the sacrificer the *pūrva* in the Sun *Idra* or *Prajapati* or the *Brahman* The *ṛ* given I 119 then seems not to prevail here (?)

27 Having touched (the lustral water) he rises, pays reverence to the *mahavira* with the chapter of verses destined for going at<sup>1</sup> touches (the water)<sup>2</sup> and sits down

It is uncertain whether the *anuvāka* of the V8 (*Kapva* recension not *Madhyandina* because the verses do not form a separate *anuvāka*) is meant, or that of the *Kṛṣṇa Yajurveda* (*Taitt* VI IV 7 beginning *apasyam gopām*). The *ṛ* formulas are expressly designated as *atātāṣa* in both *sūtras* (SB XIV 141; *Taitt* A V 69 See also *Baudh* I 8 276 14. A second question is how the *hotṛ* is to know which verses he is to recite but perhaps it is only the *adhvaryu* who recites the whilst the others lay hold of him *anvābhañte*

<sup>2</sup> All is in accordance with the Br VIII 6

## V 10

1 (The verse) "I call unto me"<sup>1</sup>, (he recites) at the moment



when the cow is called near <sup>2</sup>

<sup>1</sup> RV I 164 26

<sup>2</sup> SB XIV 217, Ap XV 934

2 (The verse) "Making him" when she comes near <sup>2</sup>

RV I 164 27

<sup>2</sup> SB 1 c 8

3 (The verse) "Towards thee, O God Savitr", when the rope is put round her (horns) <sup>2</sup>

<sup>1</sup> RV I 243

<sup>2</sup> SB 1 c, Ap 1 c 5

4 (The two verses) "Like a calf with the mother (cow)" and "With the mother (cow) like a calf", when the calf is admitted to the cow <sup>2</sup>

<sup>1</sup> RV IX 1042 IX 1052

<sup>2</sup> SB 1 c 9 Ap 1 c 6

5 With (the verse) "Thy teat", when the calf catches the udder of the mother-cow

<sup>1</sup> RV I 164 49

6 The verse "The cow hath bellowed" when the calf is being removed (from the mother) <sup>2</sup>

<sup>1</sup> RV I 164 28

<sup>2</sup> SB 1 c 10 From *unnayati* it appears that SB is the source for our passage

7 (The two verses) "Sit ye down near, with homage" and "Agreeing together they sit down", when he (the milker) sits down near (the cow) <sup>2</sup>

<sup>1</sup> RV IX 116 and I 735

<sup>2</sup> Ap XV 97

8 Whilst the cow is milked (he recites the verses) "As at the milking the cow", "Seven milk", "By the ten", "The living cloud" — "Enkindled is the fire, O Asvins, heated for ye is the cauldron, come hither! The cows, the milch cows, O ye two bulls are being milked here, ye two wondrous ones, the singers are reveling" <sup>2</sup> "Enkindled is the fire, O ye two bulls, the charioteer (*rathi*) of heaven, heated is the cauldron, sweet (milk) is milked for your food For we, singers many in number, call on you, O Asvins, in the joint revelings", <sup>2</sup> and "This is his most evident deed" <sup>1</sup>

The verses are RV X 43 2 VIII 72 7 VIII 72 8 IX 74 4, and I 62 6

<sup>2</sup> The two verses taken from AV (Paipp) with slight differences (AV XII 73 2 1)

9 (The verses) "He hath milked", and "Rise up, O Brahmanaspati", when he (the milker) arises <sup>2</sup>

<sup>1</sup> RV VIII 72 1c I 40 1

<sup>2</sup> Ap XV 9 10

10 (The verse) "Come up swiftly with the milk, O milker of the cow, pour into the cauldron the milk of the ruddy (cow) Savitr, the friend of the house, has irradiated the firmament, (and) after (that) Heaven and Earth of safe guidance," (he recites) when both kinds of milk are brought near<sup>2</sup>

With some corrupt on an 1 variants from AV VII 73 G (Papp)

<sup>2</sup> The cows' and goats' mil Ap AV 9 11

NOTI ON SUTRAS 1 10 These sutras give the *dohanyā* reach to which the Brhmayā (VIII 7 beg) only alludes. They agree in the main with AB I 22 2, where however the occasion at which they are to be recited is not specified. Why does not the author of the Brhmana treat of these verses? He must have had them in his mind cf the note on V 10 33

11 (The two verses) "Pour out the admixture into the pressed (Soma)," and "Now the seer hath for the Asvins" when these two (kinds of mil) are poured into (the mahāvira-pot)<sup>2</sup>

<sup>1</sup> RV VIII 72 13 VIII 97 In accordance with the Br V III 7

<sup>2</sup> Cf SB XIV 21 18 Ap AV 10 13

12 (The verse) "This God Savitr has lifted up with the golden" when it (the mahāvira pot) is being lifted up<sup>2</sup>

RV VI 71 7

<sup>2</sup> In accordance with the Br (1c) Cf SB XIV 21 16 Ap AV 10 6 7

13 In case these acts are reversed (he recites his verse) according to the act

<sup>1</sup> When the pouring out comes after the lifting up, as is the practice of the Vajasaneyins cf SB XIV 21 16 and 18 and the Taittiriya, cf Ap AV 10 1, 3 as compared with ib 6 7 The sequence of Sakthi recommended as the first agrees with that of the Brhmana (VIII 7)

14 (The verse) "Let Brahmanaspati, move forward" as they move forward<sup>2</sup> (to the Ahvanyā)

<sup>1</sup> RV I 43 3

<sup>2</sup> Cf SB XIV 2 21, Ap AV 10 7

15 (The verse) "The eagle flying in the vault," he recites whilst accompanying them<sup>2</sup>

<sup>1</sup> RV I 85 11 (cf Sutra V 9 17)

<sup>2</sup> *vijatsu* the Br 1c

16-18 Then he sits down upon the hotr's seat and, when he has been addressed (by the adhvaryu) with (the words) "Recite the offering verse for the heated milk (*gharma*)" (he recites as offering verse) the two<sup>2</sup> verses joined "Both drink, O Asvins," and "The heated *gharma* having its own hotr, attains to you your adhvaryu moves forward offering libation Of the sweet milk O

Asvins, for the sake of offering (?) accept ye, drink ye of the milk of the ruddy (cow) " whereupon he pronounces the vasat call

See SB XIV 2 2 15 Āp XV 10 11

<sup>2</sup> That two verses must be taken together is in accordance with the Br VIII 7

<sup>3</sup> RV I 46 15

<sup>4</sup> With some differences = AV VII 73 5 There is no *anuvākyam* SB 1 c

19 The second vasat call is "O Asvins, accept the hot milk". This<sup>1</sup> is the rite for the pravargya at morning

Viz., as described in 16 17

20 Now the rite at the afternoon

21. (Here he recites as offering verse) the two combined "Drink ye both, O Asvins, of this" and "The offered butter, the milk that is in the ruddy (cows) that is your right portion here, O Asvins, come! Ye sweet ones, maintainers of the council, good lords, drink ye the heated gharma in the shining space of the sky",<sup>2</sup> whereupon he makes the vasat call

RV VIII 5 14 - <sup>2</sup> Nearly identical with AV VII 73 4

22 The second vasat call is the same<sup>3</sup>

<sup>1</sup> See sūtra 19

23 He (continues) his recitation in honour (of the gharma) "The pure cauldron over which the svithi call has been uttered among the Gods, the Asvins' bowl that is for the Gods to drink of, that all the immortals, enjoying, lick by the Gandharva's mouth"<sup>4</sup>

Nearly = AV VII 73 3 (AB I 22 8 gives the pratika<sup>1</sup>)

24 "O friend, do thou turn towards the friend" (he recites) as he (the *adhvaryu*?) returns<sup>2</sup>

<sup>1</sup> RV IV 1 3

<sup>2</sup> I am not certain to which act of the *adhvaryu* this refers. The Comm. says "having gone in the north east (the *adhvaryu* returns probably he has? SB XIV 2 2 29 in mind)

25 "The Gandharva here guardeth this abode", as if the cauldron is placed (on the mound)<sup>3</sup>

<sup>1</sup> RV IX 83 4

<sup>2</sup> Cf. SB XIV 2 2 30, Āp XV 11 2

NOTE ON SUTRAS 18 22 The Brahmana (VIII 7) has the following remark *upargasya dāsatayibhyām vasaṭkuryād ite hāika āhur yathāmandām ite ite etā sthūlam*, which is translated by Keith

Inverting the two verses from the Samhitā should he utter the call of vasat some say, but the rule is to follow the traditional text". This cannot be right, as the text has *dāsatayibhyām*, not *dāsatayyan*. I would translate "Reversing (the verses) he should make the vasat

with the verses from the Śaṅkhita (of the R̥gveda)" This, then, may refer to the Aitareyins who (AB. I 22 3 and 5 Śb̥ IV 74) as first take the one which is not taken from the R̥gveda and as last of the two each time the R̥gveda verses so that it can be said that they make the rest with the R̥gveda verses. On the contrary, the Śaṅkhita prescribes first the verse, from the R̥gveda, then the verses from elsewhere. But to what does *yathimānāṁ* refer? Is it possible here we have again an indication that the Sūtra is prior to the Brahmana? *yathimānāṁ* 'in the Sūtra?

26 The verse belonging to a pragatha "Him, indeed do his worshippers" as he (the adhvaryu) is going to turn the cauldron upside down<sup>1</sup>

<sup>1</sup> There are two verses beginning with those words RV I 36 7 and VIII 69 17. So a specification was necessary. The Comm assures that the verse from the eighth mahala is intended, but verses VIII 69 17 and 18 do not form a pragatha, whereas I 36 7 and 18 do. So perhaps RV I 36 7 was intended.

<sup>2</sup> Cf. SB̥ XIV 22 40 Ap̥ XV 11 2

NOTE ON SUTRAS 24-26. The 3 verses are not given in the Brahmana but they are found in AB.

27 The verse "Havis, full of havis",<sup>1</sup> he recites before the libation<sup>2</sup>

RV̥ I 38 5

<sup>1</sup> This must refer to Ap̥ XV 11 9 SB̥ XIV 22 40<sup>2</sup>) In accordance with the Br̥ VIII 7

28,29 To the hotr falls the partaking (of the remains) by smelling at it, to the sacrificer the direct partaking

Cf. Ap̥ XIV 11 14

30 The same (rule prevails) at the dadhigvīṛṇā<sup>1</sup>

Cf. VII 16 18 Ap̥ VIII 4 3

31 The mantra for partaking (havis) "The havis is offered, the sweet (drink) is offered in the fire that is most full of Indra. May we eat of thee, O divine cauldron, that art full of sweetness, full of vigour, full of nourishment"

The mantra comes nearest to Tait̥ Ar̥ but it is somewhat shorter. Very near stands also AB.

32 When the vessels of the mahavira are being put together, he recites on (them) the verse "He to whom ascend the seven Visayas, of first ascent, the seer of far best hearing, (is) ghāṛiṇ, the guest of Indra"<sup>2</sup>

See Ap̥ XV 12 1,2

<sup>2</sup> The verse is identical with TA or MS or has not is

33 He closes his recital with the verse "Feeding in good pasture

RV I 164 40

NOTE ON SUTRAS 1 33 If we count the two *yajña* verses once (either for the fore noon or for the after noon) this part of the *hoṛa* *abhi-tava* contains 33 verses. We read in the Br (VIII 6 end) "Thirty three are the latter (verses)". From the Br it appears only partially which verses should constitute this number of thirty three. It it appears from the Sutra:

34 After having touched (the hot water) he is dismissed

In accordance with the Br (VIII 7)

35 Or (instead of on the days preceeding the sacrifice of Soma) the *pravargya* ceremony may be performed on the day of soma pressing (itself) in the *agnidbriya* shed (and at the following moments for the first time) after the performance of the out of doors laud (and for the second time) after the performance of the midday *pavamana* laud

The Br VIII 7 is as to the chief points in accordance with this statement but the second occasion is only indirectly mentioned. I have no reference at hand, where it is stated that the *pravargya* can take place on the *atyamanta*. SB XIV 31 21 resembles our passage, but it treats of the *ladhigarma*.

36 Having made the 'amends' over the *prastava*,<sup>1</sup> they go on with the *upasad*, if the soma sacrifice is combined with the *pravargya*, then after the completion of the *pravargya*

<sup>1</sup> Or V 8 56

## V 11

1 At forenoon he recites as *ludling* (verses) the three (beginning) "Offer ye *havis* to the generous one who must be adored (*upasadya*)", he recites each verse three times, without *inbaling* connecting them with the *prastava*.<sup>2</sup>

RV VII 15 1 3

<sup>2</sup> In accordance with the Br VIII 8

2 At afternoon the three (verses) "This *ludling* stick of mine, O Agni, this homage (*upasad*) do thou accept."

<sup>1</sup> RV II 6 1 3 In accordance with the Br VIII 8

3 With the thrice repeated recitation of the first (verse) he connects the last (verse) and then makes a pause

Cf CH p 68

4 With the (last) *pranava* he connects (immediately the summons to the deities to come near) "Bring Agni hither", "Bring Soma hither", "Bring Visnu hither"

<sup>1</sup> So the *rigveda* described in I 4 14 21 falls forth. This is in accordance with the Br VIII 8

5, 6 Having urged (the *adhvaryu*) by uttering the appropriate formula to take up the two offering spoons<sup>1</sup> he recites the verses for the sacrifice whisperingly

Cf I 6 14 1f

<sup>2</sup> In accordance with the Br IX 1

7 (The inviting and offering verses for the oblation to Agni are) "May Agni slay the foes", "He who is dread as it were" (For the oblation to Soma) "Thou with insight, O Soma", "Invincible in battles" (For the oblation to Visnu) "He who to Visnu the ancient God, "Him, ye worshippers"

RV VI 16 34 39

<sup>1</sup> RV I 91 2 and 21

<sup>2</sup> RV I 156 2 and 3. These verses are successively *gayatri*, *tristubh*, and *jagati* as is also prescribed in the Br (VIII 9 beg). They are, excluding those for Agni, different from those of the *Āitareya*s

8 He should perform only as much as has been enjoined

So the *ajyabhāgas* and the *Svītakṛt* and all what follows after it fall forth

9 At afternoon the inviting and offering verses are reversed

The *yajñas* of the forenoon are here used as *anuvākyas* and vice versa in accordance with the Br (VIII 9)

10 (The verses) "This kindling stick of mine, O Agni" are the three kindling verses on the second day at forenoon

Cf V 11 2

11 (The verses) "Offer ye *havis* to the generous one" at afternoon (of the second day)

Cf V 11 2

<sup>1</sup> *Sūtras* 10 and 11 agree with the Br (VIII 8)

12 Those of the first day are applied at the third day

13 But they (the *upāsads* and their days) may be lengthened, having their proper time

<sup>1</sup> *śvaśāśa* is not a very clear expression but the meaning is, if the *upāsads* are to be continued for more than three days (eg 12), that

then the second period of three days follows the rite of the first three

#### 14 Or inversion may take place day after day

So that the second three day period has the three days in reversed order, this would be done in order to avoid sameness of performance (gāmīṇa)

### V 12

1 Having, on the day which immediately precedes the day of the sacrifice of Soma itself, finished at forenoon both performances (of the upasad of forenoon and of that of afternoon), the bringing forward of the fire takes place, in case the soma sacrifice has not been combined with the pravargya

2 If it has been combined with the pravargya, the removal of the mahavīra vessels (takes place)'

' See OH 677 (SB XIV 3 1, 1p XV 13)

3 At this occasion the priestotri sings a saman'

SB XIV 3 1 10, 1p XV 13 9

4 Here the hotr performs the finale'

' Together with all the other priests and the sacrificer

5 The bringing forward of the fire has been explained'

' See III 14 8 14

### V 13

#### AGNISOMAPRAVANA

1-3 When summoned (by the adversary) for the moving forward of the two soma carts, he takes his stand between the northern track of the southern cart and the southern track of the northern cart and when he has been addressed (by the adversary) with (the words) "Recite for the soma carts that are being moved forward" he throws with the forepart of his right foot a lump of earth in the western direction with (the verse) "Hence (drive forth) the danger which comes from foreign (people) and from others than men, O slayer of Vṛtra The wheels of (the foe) have wended away."

' Cf. SB III 1 11 C

3 With the thrice repeated recitation of the first (verse) he connects the last (verse) and then makes a pause

Cf CH p 68

4 With the (last) *pranava* he connects (immediately the summons to the deities to come near) "Bring Agni hither", "Bring Soma hither", "Bring Visnu hither"

So the *nigada* described in I 4 14 21 falls forth. This is in accordance with the Br VIII 8

5, 6 Having urged (the *adhvaryu*) by uttering the appropriate formula to take up the two offering spoons<sup>1</sup> he recites the verses for the sacrifice whisperingly<sup>2</sup>

Cf I 6 14 16

<sup>2</sup> In accordance with the Br IX 1

7 (The inviting and offering verses for the oblation to Agni are) "May Agni slay the foes", "He who is dread as it were" (For the oblation to Soma) "Thou with insight, O Soma", "Invincible in battles". (For the oblation to Visnu) "He who to Visnu the ancient God, "Him, ye worshippers"

RV VI 16 34 39

<sup>1</sup> RV I 91 2 and 21

<sup>2</sup> RV I 166 2 and 3 These verses are successively *gayatri*, *tristubh*, and *jagati* as is also prescribed in the Br (VIII 9 beg) They are excluding those for Agni different from those of the *Āitaroyins*

8 He should perform only as much as has been enjoined<sup>1</sup>

So the *ajyabhāgas* and the *Śrīṣṭakṛt* and all what follows after it fall forth

9 At afternoon the inviting and offering verses are reversed<sup>2</sup>

The *yajnas* of the forenoon are here used as *anuvāyas* and vice versa in accordance with the Br (VIII 9)

10 (The verses) "This kindling stick of mine, O Agni" are the three kindling verses on the second day at forenoon

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11 (The verses) "Offer ye *havis* to the generous one" at afternoon (of the second day)<sup>3</sup>

Cf V 11 2

<sup>2</sup> Sūtras 10 and 11 agree with the Br (VIII 8)

12 Those of the first day are applied at the third day

13 But they (the *upasads* and their days) may be lengthened, having their proper time

<sup>3</sup> *sukāla* is not a very clear expression, but the meaning is if the *upasads* are to be continued for more than three days (e.g. 12) that



then the second period of three days follows the rite of the first three

#### 14 Or inversion may take place day after day

So that the second three day period has the three days in reversed order this would be done in order to avoid sameness of performance (*jāmatva*)

### V 12

1 Having, on the day which immediately precedes the day of the sacrifice of Soma itself, finished at forenoon both performances (of the upasad of forenoon and of that of afternoon), the bringing forward of the fire takes place, in case the soma sacrifice has not been combined with the pravargya

2 If it has been combined with the pravargya, the removal of the mahavira vessels (takes place) \*

\* See OH 177 (SB \IV 3 1, Ap \V 13)

3 At this occasion the priest sings a saman \*

\* SB \IV 3 1 10 Ap \V 13 9

4 Here the hotr performs the finale \*

\* Together with all the other priests and the sacrificer

5 The bringing forward of the fire has been explained \*

\* See III 14 8 14

### V 13

#### AGNISOMAPRAVĀNA

1-3 When summoned (by the adhvaryu) for the moving forward of the two soma carts, he takes his stand between the northern track of the southern cart and the southern track of the northern cart and when he has been addressed (by the adhvaryu) with (the words) 'Recite for the soma carts that are being moved forward' he throws with the forepart of his right foot a lump of earth in the western direction with (the verse) "Hence (drive forth) the danger which comes from foreign (people) and from others than men, O slayer of Vritra The wheels of (the cars) have wended away "

\* Cf. SB III 3 16

<sup>1</sup> Cf Ap XI 72 That the hoti speaks this verse before his recitation is in accordance with the Br (IX 4)

4 He then recites standing (as first verse of his anuvacana) "Let the two go forward with zeal for the sacrifice"

<sup>1</sup> RV II 41 19

5 Thereupon, following along, resorting to the left track of the southern cart (the three verses) "May Heaven and Earth grant us this", "The milk rich in ghee of these both", "As you came like two twins striving"

<sup>1</sup> RV II 41 20 I 99 14 X 13 2

6 (The verse) "In the two bast thou placed" as the cover is put over (the two carts)

<sup>1</sup> RV I 83 3

<sup>2</sup> *chādīy nāhyamāne* Ap XI 8 1

7 (The verse) "All forms the sage doth assume" as the two carts are being enclosed (with mats etc)

<sup>1</sup> RV I 83 3

<sup>2</sup> Ap XI 8 4.

8 (The verse) "In your lap may sit the Gods" as the carts are made to repose on the nave boards

<sup>1</sup> RV II 41 21

<sup>2</sup> Cf Ap XI 73 (with note 3 on the Germ. transl.), SB III 5 a 20

9 In 'case these acts are reversed,' he recites his verses according to the act

<sup>1</sup> The sequence of the acts described in sutras 6-8 is in accordance with the Br (IX 3 4) But generally they are which is more logical, reversed

10 He closes his recitation (with the verse) "Around thee, O binger"

<sup>1</sup> RV I 10 12 All the acts described in this chapter are in accordance with the Br The verses of the AB differ partially

11. On the spot where he has recited the first verse, (to this having returned) there standing he is dismissed

<sup>1</sup> This agrees with the Br (IX 4 end), cf III 14 14

## V 14

1 When the localities for the sacrifice<sup>1</sup> have been meted out (and erected) they lead forward Agni and Soma (the fire and the soma) forward

<sup>1</sup> The *sada*, the *dhāpyas*

2 From this moment on, until the end of the sacrifice of the barren cow, the way of coming and going is between the catiśa and the utkara.<sup>2</sup>

<sup>1</sup> See VIII 12 5

<sup>2</sup> Cf CH §101 KB XVIII 9 *antarā in catiśalāra upanīśkrāmanti*

3-6 Having stepped forward along this way, he passes at the northern side the ṛgvidhriya shed and the sadas, enters, to the north of the two adhvaryus<sup>1</sup> and the vessels for the sacrifice, through the eastern door into the catiśa, and sits down<sup>2</sup> to the west of the Śvāmukhīya fire.<sup>3</sup>

<sup>1</sup> Who are busy in the sala (the praśnavameśa) with the preliminary rites for the agnīnomya pasu. For the yajñapatraṇi of CH § 105, Ap XI 17 1

<sup>2</sup> That he is seated is in accordance with the Br (IX 5) The way to be followed by the hotr=Asv IV 10 1

<sup>3</sup> The original Abavāniya, which now is going to be replaced by the fire on the high altar

7, 8 When he has been addressed (by the adhvaryu) with (the words) "(Recite) for Agni and Soma being conveyed forward"<sup>1</sup> he recites, sitting, (the verse) "For thou hast impelled, O God, for the first father height for him, width for him, and now unto us, O Savitṛ, entirely do thou day after day impel abundance of cattle"<sup>2</sup>

The samprasāsa as in AB, cf Ap XI 17 2

<sup>2</sup> The verse agrees of all the texts, only with Asv. It occurs with variants in Kath, TB. It is cited in AB and KB *pratikṣena*

9 11 (Then he recites the verses) "Rise, O lord of the brahman", "Let the lord of the brahman move forward", the two tristichs "The hotr, the God", "To thee, O Agni"<sup>1</sup>

<sup>1</sup> RV I 40 1, I 40 3 III 27 7 9 I 17 9 All is in accordance with the Br (IX 6)

12 At the words "The embryo of beings I bring in" he should fix his thoughts on the unborn child of his (wife), if she desires a child, whilst he accompanies the cortege to the north of the sadas.<sup>2</sup>

The second pada of RV III 27 9 (*garbham ādīdhe*, cf *garbhadhāni*)

<sup>2</sup> Probably this sūtra is to be regarded as an insertion

13 They deposit the fire in the ṛgvidhriya shed (on the hearth)

Identical with the Br (IX 5).

11 (The verse) "O Agni, accept gracefully",<sup>1</sup> he then recites (at the moment) when the libation is being performed by the adhvaryu<sup>2</sup>

<sup>1</sup> RV I 144 7

<sup>2</sup> In accordance with the Br. IX 5 For this oblation see SB III 6 3 12, 1p XI 17 4, CH §106 c β

15 Accompanying the cortege on the north side<sup>1</sup> of the fire in the agnidhriya shed (on its way to the Ahavaniya) (he recites) the tristich "Soma goeth, who knoweth the way"<sup>2</sup>

<sup>1</sup> Cf Ap XI 17 6

<sup>2</sup> RV III 62 18 15

16 (The verse) "Unto the dear one"<sup>1</sup> (he recites at the moment) when the oblation is being offered (in the Ahavaniya)<sup>2</sup>

<sup>1</sup> RV IX 67 29

<sup>2</sup> Cf Ap I c, SB III 6 8 15

17 (The verse) "This of him, O king Varuna",<sup>1</sup> whilst he (the Soma) is brought (through the eastern door into the havirdhana shed)<sup>2</sup>

<sup>1</sup> RV I 165 4

<sup>2</sup> In accordance with the Br. Cf Ap XI 17 8

18 (Reciting the verse) "Within thou hast come forward",<sup>1</sup> he enters (into the shed) after (the others)<sup>2</sup>

<sup>1</sup> RV VIII 48 2

<sup>2</sup> As the Br

19 As the Soma has been deposited in the southern havirdhana cart (he recites) standing to the north with his face directed southwards<sup>1</sup> the verses "Like an eagle his host", "Thee, the lord of hosts", "He has fixed the sky"<sup>2</sup>

In accordance with the Br (IX 6 end)

<sup>2</sup> RV IX 71 6 II 23 1 VIII 42 1, as the Br

20. He concludes (his anuvacana) with (the verse) "Do thou welcome Varana"<sup>1</sup>

<sup>1</sup> RV VIII 42 2 These are all in all (śūtras 8-20) 20 verses.

21 Turning himself round on his left shoulder as axle, he takes his seat at the eastern door of the havirdhana shed (outside)

22 In case the Soma is brought (into the shed) through the western door, the hoti follows (and enters through the same door)

Both possibilities are allowed This is in accordance with the Br cf note 3 on Germ transl of Ap XI 17 8

23-24 The recitation is the same, but now he turns round his right shoulder, leaves the shed by the western door, turns

round his left shoulder, passes now at the north side the havir-dhana shed and takes his seat on the same place (at the eastern door of the shed)

The hotr must go forth and he may not turn his back to the Soma in the shed see note 106 23 in CH p 116

## V 15

### THE VICTIM TO BE SLAUGHTERED FOR AGNI AND SOMA (Agnisomyapasu)

1 On the day which precedes the sacrifice of Soma, the sacrifice of ■ he goat to Agni and Soma takes place

2 When he has been addressed (by the adhvaryu) (with the words) "(Recite) to the sacrificial post being anointed", he recites (the verse) "They anoint thee"

<sup>1</sup> Cf Ap VII 10 1 SB III 7 1 10

<sup>2</sup> RV III 8 1, in accordance with the Br (V 2)

3 When he has been addressed (with the words) "(Recite) to the (post) being erected" (he proceeds with the verses) "Be erected, O lord of the forest", "Rising before the kindled", "Born is he born", "Aloft to our aid", "Aloft us"

Cf SB III 7 1 13 Ap VII 10 6

<sup>1</sup> RV III 8 3 2 5 I 36 13 14 In accordance with the Br

4a When addressed (by the words) "Recite to the post being girded" he concludes (his recitation) (with the verse) "The youth, well clad"

<sup>1</sup> Only Ap VII 11 4b has the same sampradaya

<sup>2</sup> RV III 8 4 All agrees with the Br (seven verses)

4b Standing he recites the verses to accompany the churning of the fire

Cf III 13 15 17

5a He concludes them with (the verse) "By the sacrifice the sacrifice"

<sup>1</sup> RV I 164 60 So the verses here are not 16 (as III 13) but 17 According to the Br V III 2 the last verse of III 13 has to be recited paraceti, without returning without repetition. They must follow I 164 60 at once repeated

5b Then he recites the kindling-verses

5 15 6 ]

6 Immediately after he has summoned the deity<sup>1</sup> for whom the animal is destined, he summons Vanaspati

Cf I 5 Schwab p 84

7 Having touched simultaneously the two adhvaryus,<sup>2</sup> he remains standing

As described I 6 3-15 } It is not wholly certain how many of the acts described in I 6 3ff are to be performed by the hotr (on the plate of Schwab p 98 line 3) probably unto the *śrugaḍīpāna*

8 (Now) the sacrificer delivers the *matrivaruna*-staff to the *matrivaruna* with (the formula) "I deliver thee by the direction of Mitra and Varuna, the praśista, for the security of the sacrifice

Cf I p \ 27 2

9 With the same mantra, (changing it) according to the aim<sup>1</sup> he (the *matrivaruna*) accepts it and enters<sup>2</sup> (the *śīdas*), before (the hotr) making a turn to the right to the south of the hotr

Thus he says: I accept thee etc

<sup>2</sup> *pratiṣṭhālyate* = *prapālyate*?

10 Having passed to the north of the *haviṛdhanā*-shed and to the south of the *agnidhriya* shed he (the *matrivaruna*) enters<sup>3</sup> the *śīdas* by the eastern door sits down behind his own *dhismā* and performs the rite for the eleven fore offerings

## V 16

1 The promptings fall to the share of the *matrivaruna*

The *praśaś* beginning *hotṛ yajāt*, by which the *matrivaruna* prompts the hotṛ to recite his *śāṣṭa* collected in the *Rgveda* *hikāḥ* VII (*prastādhya*) ed Scheftelowitz p 142ff

2 Likewise the inviting verses at an (not) combined with prompting

See e.g. Schwab § 93 etc

3 Equally the recitation (*anuvācana*)

<sup>1</sup> See e.g. Schwab § 63 (p 97)

4a Standing and bending forward, leaning on his staff<sup>1</sup> (he utters these texts)

<sup>1</sup> In accordance with the B \ XVIII 1 end In the beg where in stead of *prahā* a we find *lucakra* *sva* *praśata* *prahana* is not a corruption for *priccha* a as Bohnenkamp has it in his shorter dictionary

5 To the doors 'Let the hotṛ worship the doors, the lofty, creaking, without running out of their frame, let them open their frame, let them loose their side-posts, let them open at this sacrifice granting a good entrance, so tiring the ita. Let them accept the butter. Hotṛ, recite the offering verse'.

6 To dawn and night "Let the hotṛ worship dawn and night, the great ones, the well decorated, which procure abode for the beautiful lords of men, smiling at Indra (and) the Gods. Let them sit down on this strew. Let them accept the butter. Hotṛ, recite the offering verse"

7 To the two divine hotṛs 'Let the hotṛ worship the two divine hotṛs, the charmingly speaking, the purifiers, the wise the mindful let the one to lay make (our sacrifice) well offered through food, the other well approved through strength let the self strong ones bring this sacrifice into heaven, unto the Gods. Let them accept the butter. Hotṛ, recite the offering verse'

8 To the three Goddesses (Iḍa, Sarasvatī and Bharatī) "Let the hotṛ worship the three Goddesses the most active of the active, let them today accomplish uninterrupted this act, the Goddesses for the Gods the divine act. Let them accept the butter. Hotṛ, recite the offering verse"

9 To Tvastṛ 'Let the hotṛ worship Tvastṛ, the moving, the distant (?), the seed placer, the renowned, the bestower of glory, the multi-form not disappointing the desirer. May he be well thriving through prosperity, rich in men by men. Let him accept the butter. Hotṛ, recite the offering verse

10 To Vanaśpati. Let the hotṛ worship the lord of the forest. Let him admit him who cherishes the prayer, he who quieting the manly. Let the tree today make (the sacrifice) properly tasteful for the Gods, he the God who conveys the havis. Let him accept the butter. Hotṛ, recite the offering verse"

5 The apri (verses) are the offering-verses for the fore offerings, (to be taken) in accordance with the rā descent of the sacrificer'

One (elliptic) sentence *yadūrveṇo yajamāno (bhavati tadūrveṇa apriyā)* In the Rgveda Samhitā are handed down ten apri sūktas (see e.g. M. Müller A History of Ancient Sanskrit Literature II 463ff) I 13 I 142 I 188 II 3 III 4 V 5, VII 2 IX 5, X 70, X 110. They belong successively to the descendants of Kanva, Angīras, Agastī, Sunaka, Viśvāmītra Atri, Vasiṣṭha Kāśyapa Vadhryasava and Jamadagni. All these hymns contain, in the order corresponding with that of the praises of the maitravaruna, verses addressed to the same deities. In some of these sūktas the verse to Tanūnapati in others the verse addressed to Narasipati is omitted. So, if the yajamāna belongs to

the Kanya gotra, the verses of RV I 13 must be taken as *ṣajṣas* etc

6. Or the (apri hymn) beginning "Enkindled now is the human God" may be taken for all (descendants of different *ṛsis*)

<sup>1</sup> RV X 110

7 But his own *Nṛsisamsa* verse is to be taken for one who performs *this* fore offering<sup>1</sup>

<sup>1</sup> Because there is no verse addressed to *Narasamsa* in this hymn For whom the fore offering to *Narasam* a (instead of that to *Tanūna ṣat*) is performed, for him the *hotr* should take his (the sacrificer's) own *Narasamsa* verse, viz., that which occurs in one of the hymns seen by the sacrificer's *ṛsi* forefather  
Cf I 73

8 When he has performed (his part of) ten (of the eleven) fore offerings) he recites, as soon as he<sup>2</sup> has been addressed (by the *adhvaryu*) with (the words) "Recite to the fire being carried around"<sup>3</sup> the three verses "Agni, the *hoti* is being carried around at our sacrifice"<sup>4</sup>

<sup>1</sup> For the eleventh fore offering cf V 18 2

<sup>2</sup> Probably the *maitravaruna*, as this *vet* is mentioned in the part which treats of the *lo* *raças*

<sup>3</sup> Cf SB III 8 1 6 ṣp VII 15 1

<sup>4</sup> RV IV 15 1-3 In accordance with the Br XVIII 2

9 When he (the *maitravaruna*) has been addressed (by the *adhvaryu*) with the words "Do by-prompt<sup>1</sup> the *hotr*," he recites his by prompting<sup>2</sup> "Agni has vanquished"<sup>3</sup>

<sup>1</sup> An attempt to translate *upaprasa* where *upa* has the same meaning as in *upen* *ha* O her: translate 'secondary prompting', or 'prompting again'

<sup>2</sup> Cf SB III 8 1 11, ṣp VII 15 7

<sup>3</sup> *Prastādhya* *ya* (see *Rgvedaśikṣā* ed. Scheffelowitz) "Agni has vanquished he gained the booty, he the *Go*, he brought to the Gods the sacrificial gifts, rushing on quickly, being suitable to the *dhenus*, extending the sacrificer's life Prompt, O *hotr*, the sacrificial gifts to the Gods (*anjabhish* not recorded in the dictionaries Must be equal to *anjas*? Not clear is the meaning of *dhenubhish* *lalpamānah*)

10 When the by-prompting has been uttered, the *hotr* (recites) the *adhigau* (formula)<sup>1</sup>

<sup>1</sup> Called after its last word, an epithet of *Agni* Whilst the AB gives the whole litany the AB contains only a few sentences it is given also in the *prastādhya* of the *Khila* (Scheffelowitz p 154)



## V 17

1 Ye divine quieters (slaughterers) as well as ye that are human, commence<sup>1</sup> Lead ye the victim to the doors of the sacrifice commending (it) to the two lords of the sacrifice

2 ' Bear ye the fire forwards for it Spread the strew Let its mother, let its father, let its brother from the same womb, let its comrade from the same flock assent

3 ' Direct its feet to the north Make its eye go to the sun, let loose its breath to the wind, its life to the intermediate region, its hearing to the quarters, its bones to the earth

4 "Flay off its skin in one piece, before ripping up the navel, extract the omentum, keep its breath within

5 ' Make his breast as a falcon as it were, his upper forelegs as hatchets, his lower forelegs as spikes, his shoulder blades as tortoises, his loins make (leave) unbroken, his thighs door leaves<sup>(2)</sup>, his knees oleander leaves

6 "Twenty six are its ribs, these loosen one after another Each limb make (leave) entire

7 Dig in the earth a hole for the undigested food in the stomach and bowels

■ Unite the ogress with the blood

8 "Do not cut its rectum, deeming it an uruka, lest in your family and offspring a howler may howl, O quieters (O slaughterers)', and (after this passage comes) in the adhrigu (formula) the ninth (time for) taking breath<sup>2</sup>

<sup>1</sup> *r'tvita* may be equal to *laviṣa* but with *r* instead of *l*, to facilitate the pun on *vita ravat* ('lest in your family = death may occur')

<sup>2</sup> The other occasions for inhaling are indicated by the close of each sentence That he inhales nine times is in accordance with the Br (A 4) *nava kṛtvo adhrigv avānti* (= *apānti*)

10 He concludes with the thrice repeated "O Adhrigu, do ye quiet (sly)', do ye quiet well, do ye quiet, do ye quiet, O Adhrigu' and thereupon mutters whisperingly (the designation of) both (Adhrigu) and *apāpa*''

Not wholly certain The last part of this sūtra agrees with the Br A 4 Cf TB III 6 6 4 *Apāpa* is the name of the slaughterer of the victim for the Gods in AB he is called *ugrabhitr* 'he who holds down' probably an assistant of the slaughterer

It is uncertain, whether *ubhāv* belongs to the words to be

whispered

11. He may not look on the victim whilst it is being slaughtered

Cf SB III 8 1 15

12 The gazing on the curdled butter (*pradajya*) is the 'good making' (*prayascitta*)<sup>1</sup>

<sup>1</sup> The gazing down on the *pradajya* I find as yet, only in the Sutra texts That this gazing is here regarded as a *prayascitta* is somewhat strange Should our Sutra contain two precepts they must gaze on the *pradajya*, (if they do not) a *prayascitta* (is required), or the simple muttering of a verse addressed to Viṣṇu (?)

13 Or he mutters a verse addressed to Viṣṇu<sup>2</sup>

<sup>2</sup> Tg RV I 22 17

## V 18

1 When he (the *matravaruṇa*) has been addressed (by the *adhvaryu*) with the words "To the drops' (recite)",<sup>1</sup> he recites (the verse) "Accept graciously our most extending"<sup>2</sup> and the hymn beginning "Bring this our sacrifice"<sup>3</sup>

<sup>1</sup> The drops which fall from the omentum when it is being roasted

<sup>2</sup> Cf SB III 8 2 22, Ap VII 20 3

<sup>3</sup> RV I 75 1

<sup>4</sup> RV III 21 The verses are in accordance with the Br XVIII 2

2 When he (always the *matravaruṇa*) has been addressed (by the *adhvaryu*) with the words "For the *svāhā* calls (prompt the hotr to recite his offering-verses)", he prompts (the hotr) with (the formula) "Let the hotr worship Agni, *svāhā* of the butter"<sup>4</sup>

<sup>1</sup> Cf SB III 8 2 23, Ap VII 20 4b Now follows the eleventh fore offering (cf sutra V 16 4) Cf note 2 on the passage cited for Ap

<sup>2</sup> See Rigvedaśikha e1 Sebestelowitz p 143 "Let the hotr worship Agni *svāhā* from the butter *svāhā*, from the fat *svāhā*, from the drops *svāhā*, from the *svāhā* calls *svāhā*, from the sacrificial words *svāhā* Let the butter drinking God, O Agni graciously accept the butter Hotr, recite the offering verse"

3 The offering-verse is the last of the *apri* verses<sup>5</sup>

Cf note 1 on V 16 5

4. Between the last fore offering and the (offering of the) omentum the voice must be re-trained<sup>6</sup>

AB \ 5 na vāhikrīṣ ca vājīm cāntareṇa vīcam vīrjēta

5 He does not perform the butter portions (at the sacrifice of the omentum)

Agrees with the Br III 5 *taṁ na jasya na soma karoti*, see SB I 6319

6 Or (they may be performed and then) the verses to be used are those containing the word 'growing' \*

This is in direct opposition to the Brahmana Ap VII 207 also allows the *ajya hagam* SB VI 742 allows them and it is also a fact that the *pramāḍyā* (ed Scheftelowitz p 143 VI 2b c) gives the praises for them

\* Cf I 163 these are those which prevail for new moon, perhaps because the *sūryam ahaḥ* must fall on full moon day

7 The insertings are those of the sacrifices at full and new moon day At these the two (i.e. butter portions and the two deities to whom these are offered) enter (or, 'are inserted')

This *sūtra* refers to the preceding one only If the *ajya* portions are offered, Agni and Soma should be mentioned in the *nigama*, viz in the *devatavāhana* see I 322ff, cf Schwab § 82 (bag) as compared with ib 184

■ Not in the promptings

9 The inviting (verse) for the (sacrifice of the) omentum is "O Agni and Soma hear this my call" \*

RV I 931 that it is an *anustubh* agrees with the Br \ 5 The verse itself is not mentioned in the Br

10 The prompting is "Let the hotr worship Agni and Soma" \*

See RV Kh ed Scheftelowitz p 143 'Let the hotr worship Agni and Soma Let them graciously accept the fat of the omentum of the buck Hotr recite the offering verse'

11 The offering verse is "You both have brought these lights" \*

\* RV I 935 Agrees with AB II 95 *Ti stubh* in accordance with the Br \ 5

12 Having left (the *sadas*) as they had entered it, they (the hotr and *maitrivaruna*) wash over the *cātvalā* (the pit) (their hands) with the tristich "Here, O Waters, carry ye off" and are (temporarily) discharged

Cf V 1510

\* RV I 2322 24

1 When summoned (by the *adhvaryu*) for the oblation of the victimal cake, they (the *hotr* and *maitravaruna*) pass at the north side of the *agnidhriya* shed and the *hotr* s *dhisnya* and sit down according to their *dhisnya* (each behind his own *dhisnya*)

' The *pasupuroḥasa* the cake of rice which follows after the sacrifice of the omentum *pasu n ālabhyamānam puroḥa o 'nunarupyate* KB \ 5 See Ap VII 22 11

2 The aims of the (sacrifice of the) victim bring about, on account of their force the aim (of the cake)

The acts of the animal sacrifice so far as they are the same as those of the cake need not be repeated (?)

3 Even if there is collision of cake and *Svistakṛt*

KB \ 5 *atha yatra puroḥa o nunarupyate tat puroḥasa svistakṛd acyuto 'gnir vai svistakṛt tasmād acyuto bhavati* Āsv III 5 5ff *tena (pasu puroḥasena) caritvā svistakṛtā careyuh | yadi to antyāḥṛīṇy tair agre careyuh | na tu te śm nigaman amritāḥ | nā ye śm urdhvam śāhanād utpannānām*

4 Of (sacrificial substances) of unequal quality the practice (is brought about) by not adapting

Cf Āsv III 6 7 with commentary

5 There are no insertings of the (deities of those rites) that are enjoined in the connected performance of the animal sacrifice

Cf IV 37 3

6 The inviting (verse) for the cake is "O Agni and Soma, he who today"

RV 193 2 (antistubh of KB \ 5)

7 The prompting is "Let the *hotr* worship Agni and Soma" (Let them graciously accept the sacrificial substance of the cake. *Hotr*, recite the offering verse)"

' RV kh ed Scheffelowitz p 143 VII 2e

8 The offering verse is "O Agni and Soma, save our cour-sers"

RV 193 12 (antistubh of KB \ 5)

9 The inviting (verse) for (the sacrifice to) Agni *Svistakṛt* is "Potent nourishment, O Agni

RV III 1 23 (a verse of *Vikramitra* KB \ 5)

10 The prompting is "Hotr, worship Agni"

The next is "Let him graciously accept the sacrificial substance of the cake Hotr, recite the offering verse"

- 11 The offering verse is "Praising the flaming fire".

RV III 174 (a verse of Visvamitra, KB X 5)

- 12 Having invoked the ida (at the end of the oblation of the cake) they proceed with (the offering of the parts of) the animal (victim itself)

- 13 When he has been addressed (by the adhvaryu) with the words "(Recite the inviting-verse) for the sacrificial substance (being cut in portions) for manota", he recites the manota hymn (beginning) "For thou art the first thinker"

Of AB II 101, SB III 831, Ap VII 241

\* RV VI 1

- 14 The inviting verse for the oblation of (the parts of) the victim is "He who granted you the oblation, O Agni and Soma"

\* RV I 933, not recorded in any other source

- 15 The prompting is "Let the hotr worship Agni and Soma"

Prasradhyaya VII 2f (ed Scheftelowitz p 143) 'Let the hotr worship Agni and Soma. Of the sacrificial substance of the buck they have today eaten the fat taken out of the middle (i.e. the omentum) before the malignants, before the men have seized it. Let them now consume of the appetite exciting, well nurturing (?), pitiful, much celebrated(?) fire tasted, fat covered meat parts that are cut off from the ribs from the buttocks from the lower fore legs, from the uteruses, limb after limb. Let Agni and Soma do so. Let them graciously accept the sacrifice. Hotr recite the offering verse'

- 16 In the middle of the offering verse "O Agni and Soma, partake ye of the sacrificial substance" he pauses (and waits) until the oblation of the gravy

\* RV I 937

\* See SB III 8331 and Ap VII 25.10 with notes

- 17 After it has been poured into the fire, he (recites the second half of the verse and) utters the vasat call.

18. The inviting-verse for (the oblation to) the lord of the forest is "Convey ever to the Gods, O gold leaved lord of the forest, the sacrificial substances, thy aim (?) girding thyself sunwise with the rope, along the right paths of the rta"

\* Samprasradhyaya VII 2g (Scheftelowitz p 143)

19. The prompting is "Let the hotr worship the lord of the forest".

' "Let the hotr worship the lord of the forest, for he has put on the most beautiful, the most strong rope." Where are the abodes dear to Agni, the abodes dear to the libation of butter, where are the abodes dear to Soma at the libation of butter, where are the abodes dear to Agni and Soma, the libation of the buck where are the spots dear to the lord of the forest, where are the abodes dear to the butter drinking Gods where are the abodes dear to Agni the hotr. The he may give over this (victim) under praise and celebration. Making himself very strong as it were, let him do thus. Let the G d Vanaapati graciously accept the sacrifice. Hotr, recite the offering verse" Praisadhyaya VII 2h

20. The offering verse is "O lord of the forest, by the rope"

' ab, : "O lord of the forest, girding thyself with the most beautiful rope, knowing the rules, convey unto the Gods the sacrificial gifts of him who has established (them) and announce him among the immortals as a giver"

21. The inviting-verse for (the oblation to Agni) Svistakrt is "Delight the Gods"

' Of I 91

22. The prompting is "Let the hotr worship Agni Svistakrt"

' Praisadhyaya VII 2k ' Let the hotr worship Agni Svistakrt. Agni has worshipped the abodes dear to Agni of the libation of the butter. He has worshipped the abodes dear to Soma of the libation of butter. He has worshipped the abodes dear to Agni and Soma of the libation of the buck. He has worshipped the spots dear to the lord of the forest. He has worshipped the abodes dear to the butter drinking Gods. Let hotr worship the abodes dear to Agni the hotr. Let hotr worship his own greatness. Let him by his worship bring hither the food worthy of sacrifice. Let him, Jatavedas, practise the sacrifices. Let him graciously accept the sacrifice. Hotr, recite the offering-verse"

23. The offering (verse) is (the same as that which is used ordinarily in this sacrifice), without the prose insertion

' The same as I 82 (RV VI 15 14), but without the mrgala because this nearly agrees with the praise

24. When he has invoked the Id, he performs the rite of the eleven after-offerings

## V 20

1 He (the *matravaruna*) prompts (the *hoir* to recite his offering verse) without taking breath (with the *praisas*, the first of which runs) "The divine *barhis* (the *strew*) may be connected with the Gods" <sup>1</sup>

<sup>1</sup> The *praisas* (*Praśādhya* VII 3, 61 Scheftelowitz p 144f of V 16 & note) are

1 To the *barhis* The divine *barhis* may be connected with the Gods through the *Gola*, connected with us through men At morning may it be gathered, at night may it be brought near May we through riches rejoice more than others who strew the sacrificial grass Let it accept for bestowing wealth (on us), our good gift Recite the offering verse"

2 To the doors 'Divine doors' Well closing strong, at approach pliant immovable at God calling even a young calf could displace them or a new born child Not a courser, whirling up dust, may reach them Let them accept for bestowing wealth, our good gift Recite the offering verse"

3 For dawn and night The divine dawn and night have, in the course of this sacrifice, vied in calling (the Gods) Now also they have well pleased well satisfied advanced towards the people of the Gods Let them accept, for bestowing wealth our good gift Recite the offering verse'

4 To the cherishing ones 'The two cherishing, wealth bestowing ones one of whom has driven away the evil foes the other of whom has conveyed to the sacrificer desirable goods Let them accept, for bestowing wealth our good gift Recite the offering-verse"

5 For *Urja* and *Ahati* The two divine *Urja* and *Ahati* one of them has conveyed hither pith (and) food the other meal (and) compotation May we possess the old (together) with the new, the new (together) with the old Thus pith *Urja* and *Ahati*, being strong, have brought effectuated Let them accept for bestowing wealth, our good gift Recite the offering verse'

6 To the two divine *hoir*s 'The two Gods, the divine *hoir*s, the pot and nest who slay the wicked who bring hither the good things Let them accept, for bestowing wealth, our good gift Recite the offering verse

7 To the three Goddesses 'The Goddesses three the three Goddesses, *Ija* *Sarasvatī* and *Bharatī* *Bharatī* hath with the *Adityas* taken hold of the sky *Sarasvatī* hath with the *Rudras* favoured this sacrifice may we here feast together with *Idā*, who is joined with the *Vasus*. Let them accept, for bestowing wealth, our good gift

Recite the offering verse'

■ To Narasamsa 'The God Narasamsa, with three heads, with six eyes a hundred white backed (bulls) take him on (their backs), a thousand carry him forward. Mitra and Varuna are entitled to his hotr function, Brhaspati to his chanters function, the Asvins to their adhvaryu function. Let him accept for bestowing wealth, our good gift. Recite the offering verse'

9 To Vanaspati The God Vanaspati, giving plenty of rain, having a garment of fat hath reached with his tip the sky, hath filled with his middle part the intermediate region, has fixed with his lower part the earth. Let him accept, for bestowing wealth, our good gift. Recite the offering verse

10 To the sacrificial grass: "Divine barhis, thou immovable art of the water (herb-), the protector of the movable, (thou), being thyself immovable, excessively supporting the strongly supporting, much desired, rich in glory. Through this grass may we overcome the other grass (the other sacrifices). Let it accept, for bestowing wealth our good gift. Recite the offering verse"

11 To Agni Svistakṛt 'The God Agni Svistakṛt, the wealthy, the charming the wise of true intents the hotr who by his worship brings near the hotr, bringing perfectly near the hotr. O Agni, the Gods thou hast worshipped, the Gods thou hast delighted, and who have rejoiced in thy function as hotr—that hotr ship, which has gained (goods) elevate thou so that it reaches the Gods, this sacrifice elevate thou to heaven among the Gods, for, Agni Svistakṛt, thou hast been our hotr. Accept for bestowing wealth, our good gift, at our offering of homage. Recite the offering verse

2 The offering verses are the same as at the citurmasyas

' See III 13 26 27. These parts of the praise are in the Br 2 3 designated as pratikas

3, 4 Between the eighth and the ninth come the two incidental ones, viz: "Let the God Vanaspati, for bestowing wealth, accept our good gift", "Let the divine barhis, of the water (herbs), for bestowing wealth, accept our good gift"

' Cf. Āp VII 27 1

5 When (the mitravaruna) has been addressed (by the adhvaryu with the words) "Prompt (the hotr to recite) the good words" he utters the prompting for the suktavaka with the formula "This sacrificer hath today Agni as his hotr"

' Cf. Hir IV 17 *sukta presyeti suktavake sampresyeti*, Āp VII 27 6

' The formula is found in the pramādhya VII 21 (ed. Scheffelowitz p 144) 'This sacrificer hath today Agni chosen as his hotr this



sacrificer who prepared cooked food, who baked a sacrificial cake, who took out the butter for Agni, who took out the butter for Soma, who tethered to the post (=slaughtered, made slaughter) a buck for Agni and Soma, the divine lord of the forest (sacrificial post) hath today formed a good resting place for Agni through the butter, for Soma through the butter, for Agni and Soma through the buck. These both have consumed it beginning with the fat (of the omentum), they have accepted the cooked parts (of the victim), they have taken delight in the offering cake. These hath now, O var of varidescant, O grandson of var the sacrificer chosen out of many who had come together, thinking 'he shall by his worship acquire for me amidst the Gods rich treasures'. All the gifts that the Gods did consume, these for him (the sacrificer) do thou wish and assent. Thou art O hotr impelled to (utter) the blessing words, prompted as human (hotr) to (speak) the good words, say the good words."

6 At the (sacrifice of the buck) which is immolated on the day of soma sacrifice (itself) the (formula expressly) destined for this occasion (takes the place of the formerly mentioned one)"

<sup>1</sup> v z, the one that is recorded in the prastadhya VII 4p (ed Schofftelowitz p 147)

7 When (at the close of the good words) the all hail and the blessing have been said (by the hotr,<sup>2</sup> the maitravarnas steps out of the sadas and is (temporarily) discharged

See I 14 1 20

<sup>2</sup> See ib 21

8 The hotr betakes himself (with the others) to the shed (the pracinavamsa sala) and ends the night by performing the rites ending with the patnisamyajas

<sup>1</sup> The last act of the sacrificer of the buck for Agni and Soma, cf OH 3106g. Here ends for the hotr the rites of the *suparavasthyam ahah*. After an interruption for remarks on the animal sacrifice in general (VI 1) the regular description of the soma sacrifice is taken up in VI 2

## VI 1

## GENERAL REMARKS ABOUT PASU OFFERINGS

## NIRUDHAPĀŚU

1 'The (victim) offered to Agni and Soma, explained (in the preceeding chapter)' is the model for (all the other) animal sacrifices

' V 15 20

2 'The tradition of the mantras which derives from the *ṛsis* (is given) in the model'

So in the verses of the Rgveda nothing may be changed

3 They call 'adaptation' (*uha*), the change of a word, according to the aim (the subject), in the subsequent rite (i.e. in the modification), if the change of aim is not expressed in the form of the model

4 In the verses of the Rksamhita no change is produced'

' These must remain unaltered, cf. Asv V 4 3

5 On the ground of difference of aim (subject) the following change of words must be made ('for the sacrificer' is replaced by) 'for the two sacrificers, or for the sacrificers (in case the sacrificers are two or more)' (For 'the two lords of the sacrifice' is replaced by) 'To the lord of the sacrifice, or to the lords (pl) of the sacrifice' (in case the victim is destined not for two deities together but for one or for more than two) ('The word 'the victim' is replaced by) 'the two victims, or the victims' (in the same case) ('The words 'they two have eaten' are replaced by) 'he has eaten, or they (pl) have eaten' (in the same case) ('The words 'let them consume' are replaced by) 'let him consume, or let them (pl) consume' ('The words 'they both have consumed' are replaced by) 'He hath consumed, or they have consumed, or he hath eaten, or they have eaten' ('The words 'making himself very strong' are replaced by) 'making themselves (*dual*) very strong, or making themselves (*pl*) very strong' ('The words 'They two have accepted the cooked

parts' are replaced by) 'He has accepted (the cooked parts), and they (pl) have accepted (the cooked parts)' (The words 'Two have taken delight in the cake are replaced by) 'He hath taken delight in the cake, and they (pl) have taken delight in the cake' (The words in the *suktavaka* 'May he obtain that' are replaced by) 'May they obtain that' (if there is a plural of sacrificers) (the words 'May he prosper' are replaced by) 'May they prosper' (the words 'He hath wished' are replaced by) 'They two have wished, they (pl) have wished'

At the *avalāṇa* V 156 of I 51

<sup>1</sup> In the *adhrigu* V 171

<sup>2</sup> In the *prāsa* V 1915

<sup>3</sup> In the *prāsa* V 205

<sup>4</sup> In the *prāsa* V 1923

<sup>5</sup> In the *prāsa* V 205

<sup>6</sup> See V 205 as compared with I 1418

<sup>7</sup> In the *prāsa dhṛmāśomāṇām* etc., *prāśadya* V II 49 ed. Schiefelowitz p 141

6 The words (in the *adhrigu* formula) 'Strow', 'eye', 'hearing', 'breath', 'life', 'skin', 'navel', 'breath', the names of the relations, the words 'falcon', 'hatchets', 'shoulder blades', 'tortoises', 'oleander leaves', 'hole for the undigested food', 'blood' are (even in case there are more victims than one) left unchanged

In the *adhrigu* formula see V 17:19. As to the names of the relations, even if there is a plurality or plurality of victims the words 'mother', 'father' in V 17:2 remain unaltered.

7 Nor (must any change be made) in case there is doubt about the applying(?)

<sup>1</sup> *codanā* means here according to the Comm. *abhidheya* ('that what is referred to') and he cites as examples *agne tvam sūktavṛj aṣi*, and *taḍ asmaḥ devā rāsanāḥ* (I 14 II and 18). In some cases *agni* only is mentioned and there is doubt whether the *Agni Āhavanīya* is meant, or *Ṛg* the God. In this case nothing must be altered, see the Comm. on I 14 18 19.

8 Nor (must be replaced) the remains (not expressed parts of a mantra), which have no precedent (in any former mantra)'

<sup>1</sup> The Comm. refers to V II 51 where in the mantra ending *saha prīṇa saha varcaḥ* although the word *bhakṣyaṃ* is missing this word must not be spoken.

9 Nor the *ṛya nigadaś*

<sup>1</sup> The prose insertions of the *ṛyas*? The word *ṛja* is absolutely un-

clear Definition of *niḡada* in Āsv III 2 16(comm) The Comm refers to the *niḡada* in I 4 14 *agne mahūḥ asi brāhmaṇa bhārateti* The word recurs in the Comm on \ II 9 1, VII 16 7, VIII 7 1 Read in the Comm our passage (p 270 13) *bhāratety etam ādīnam anuhah* instead of *uhah*(?)

10, 11 The rule for numbers' is that (in the *adhṛigu* formula) the words 'in one piece' are said twice and that equally-the words: 'twentysix ribs' are either repeated twice or this number is expressed by adding together'

<sup>1</sup> This rule prevails for a plurality or plurality of victims

<sup>2</sup> See V 17 4

<sup>3</sup> See V 17 6

<sup>4</sup> So it is also allowed to say if there are twin victims 59 if there are eleven 286 ribs Cf \sv III 3 3, ManavaSr V 29 5

12 When the victim is destined for a single deity or for a pair of deities, (the words of the mantras are adhibited)' as for a plurality

The Comm gives as example a formula for the *nirūḡha pśubandha* destined for Indra Agni *indrāgniḥ vanaspatis tam apanudantu* (the verb remains in the plural and is not changed into the dual) I cannot find this mantra

13, 14 If the victims are pairs (a male and a female) they are designated as a masculine, if (the female is) of the same kind', and even if the female belongs to another kind'

<sup>1</sup> *Amata* and *meti* are designated as *meṣau*, cf Āsv III 2 12 ManavaSr. V 29 2 (end)

<sup>2</sup> For this no example is given but the Comm adduces *pitarau*

15 The vowel *a* of the word *etā* is combined by sandhi with the (immediately following) name of the deity, designating a pair of deities, and having a vowel at the beginning'

<sup>1</sup> This remark refers to the fact that sometimes at the end of a praise occurs *evā* (as in *praisadhvaya* VII 2f, cf Schoffelowitz p 143) Some times *evam* e.g. in *ib h* Before a name beginning with a vowel the *m* falls out So should be *evendṛāgniḥ* but *evam mītrāvaruṇau* but *evam agnīḥ* (because this is a single deity) Cf Āsv III 6 3 4

16, 17 If there is a plurality of victims, the words 'fettering' and 'making a good resting place' are said once

<sup>1</sup> *badhnan* and *supasthā(h)* in the praise translated on V 20 5

18 At the beginning and at the end of the half year from winter to summer solstice' must be performed the 'separate' animal sacrifice destined for Indra and Agni

The same I find only in the VarahaŚr *uday anyaspadhyantayor*  
*andhrīṇena 7 sunīṇajeta* Cf Āp VII 286

19 Or (it may be) annual

20 Many are the animal sacrifices undertaken in view of a special wish<sup>1</sup>

These are known from the Kṛṣṇa Yajurveda, cf eg Āp XIX 16

21 With the exception of the victim dedicated to Agni and Soma and the one which is slaughtered at the day of the soma sacrifice itself the animal sacrifices begin with the leading forward of the fire and end with the rite of the heart-spit

Cf SB III 8511

22 And for him who is going to undertake such a sacrifice firstly is performed an ṛiti to Agni and Viṣṇu<sup>2</sup>

Cf Āp VII 13 The Comm on it cites a passage from a book of the Carakas where this is prescribed

23 24 Except at the sacrifice of a victim for Agni and Soma, the pronouncing of the wishes, and the mentioning in the sukṛāṇa of the names (of the sacrificer) take place

Cf I 14 17 This is expressly stated for the agnīṇomya in accordance with V 978

25 26 From the recitation of the morning litany on, whenever (in this book) the beginning words (of a hymn) for a sastra or a recitation are cited, the (whole) hymns are meant, otherwise one (single verse) is meant

## VI 2

### PRĀTARĀNUVĀHA

1 Being called when the night is far advanced<sup>3</sup> (by the ṛdhvāyū) for the recitation of the morning litany he mutters, standing before the dhīṣṇya of the agnidhṛā,<sup>4</sup> the formulas of resort<sup>5</sup>

<sup>1</sup> In accordance with the Br VI 8

<sup>2</sup> In view of the libation which he makes in this fire, VI 38 (end)

<sup>3</sup> In accordance with the Br VI 1

2 To bhūh I resort To bhūh I resort To staḥ I resort To  
 thir bhūh staḥ I resort To om I resort To the word, the

verse I resort To the mind, the formula I resort To the chant,  
the breath I resort To the eye, the ear I resort Homage to the  
Gods Homage to the deities Homage to the Great God Homage  
to the Gandharvas and the nymphs Homage to the divine hosts  
of Serpents Homage to the past Homage to the future Homage  
to the Fathers Homage also to ye all who are entitled to  
homage'

The 11 formulas partly agree with VS XXXVI 1 partly are unknown  
from eleven here

3 He then addresses reverently, while standing the quarters  
according to the indication in the formula

### V13

1 "In this eastern quarter sun and moon are my regents  
May sun and moon protect me against that quarter May he go,  
of the deities, to sun and moon, who at that side attacks us'  
(with this formula he addresses) the east

2 "In this southern quarter Yama and Death are my regents  
May Yama and Death protect me against that quarter May he go,  
of the deities to Yama and Death, who at that side attacks  
us' (with this formula he addresses) the south

3 'In this western quarter Mitra and Varuna are my  
regents May Mitra and Varuna protect me against that quarter  
May he go, of the deities to Mitra and Varuna who at that side  
attacks us' (with this formula he addresses) the west

4 "In this northern quarter Soma and Riksha are my regents  
May Soma and Riksha protect me against that quarter May he go,  
of the deities, to Soma and Riksha, who at that side attacks  
us" (with this formula he addresses) the north, making a turn  
to the left

5 "In this upper quarter Bhṛaspati and Indra are my  
regents May Bhṛaspati and Indra protect me against that  
quarter May he go, of the deities to Bhṛaspati and Indra, who  
at that side attacks us" (with this mantra he addresses) the  
zenith turning himself to the east

6 "In this intermediate region Vayu and Rain are my regents May Vayu and Rain protect me against that quarter May he of the deities, go to Vayu and Rain, who at that side attacks us" (with this formula he addresses) the intermediate region

7 "In this earth Agni and Food are my regents May Agni and Food protect me against that quarter May he go, of the deities, to Agni and Food, who at that side attacks us" (with this formula he addresses) the Earth

<sup>1</sup> The mantras of 17 only found in Sankh The Br has no reference to this upasthana

8 Then he mutters (the formulas) "The rathantara and the bhṛat are my thighs, the vṛṇadevyā is my trunk, the yajñaya jñīyā my support, I (am) *bhuh* I (am) *bhuvah* I (am) *svah* I am the stone I (am) the stones butt" (?) (and the verse beginning) "The well protecting Earth" Then he turns from left to right, pours by means of the *sruvā* into the *agnidhriya* fire (six) libations<sup>2</sup> with (the formulas) "*Bhuh bhuvah svah, svaha. To Agni, svaha To Uśas, svaha To the Asvins, svaha To Sarasvatī, svaha* May their greatness delighting in the pressings, partake of the clarified butter, *svaha!*" Thereupon he turns to the left (around his left shoulder) and sits down at the eastern door of the *havirdhāna* shed<sup>3</sup>

<sup>1</sup> The mantra, partly unintelligible only in this text

<sup>2</sup> In accordance with the Br XI 1 *ahutir juhotsi*

<sup>3</sup> In accordance with the Br XI 8 beg *havirdhānaya* probably at the inside of the shed?

9 When he has been addressed (by the adhvaryu) with the words "Recite to the Gods the early coming", he recites after having uttered the sound *hriṃ* with middle (pitch of the) voice<sup>1</sup> the morning litany

<sup>1</sup> Ap XI 3 14 SB III 9 3 8

<sup>2</sup> In accordance with the Br XI 1

<sup>3</sup> according to the Br I c

10 Of *praukti* verses (verses of five verse quarters) he joins the (first) three *padās* together, then makes the pause, and after the two last verse quarters he joins the *pranava*<sup>1</sup>

<sup>1</sup> In accordance with the Br (XI 2 beg) The rule seems to prevail only for the *avinaśa* (ra) of VII 26 3 4

11. Having recited' (before the litany proper) the "O Rich waters' verse," (he recites of the morning litany) the 'agni section' (*kratu*) containing (firstly) gayatri verses'

<sup>1</sup> In accordance with the Br XI 4

<sup>2</sup> RV \ 30 12

<sup>3</sup> Each part of the litany (*kratu*) contains hymns in gayatri anustubh tristubh bṛhatī uṣṇih jagatī verses and at the end a hymn in pankti verse in accordance with the Br XI 3 these hymns in pankti metre have, each of them the same refrain (Br XI 5 *samānodarkā yuttamāni kratunām pāṇktāni*)

## VI 4

1 (The hymns beginning "Entering upon the worship" (I 74 9 verses) "Agni, I praise the house chaplain" (I 7 9 verses), "Agni, we choose as our messenger" (I 12 12 verses), the first ten verses of the hymn "As a horse thee" (I 27 10 verses), "Rejoice in the most extending" (I 75 5 verses), "We, the Gotamas unto thee" (I 78 5 verses), "Agni, the hotr, the purohita" (III 11 9 verses), "The all knowing messenger" (IV 8 8 verses), "O Agni, be gracious" (IV 9 8 verses), "Praising thee, we call" (V 13 6 verses), "We awaken Agni with praise" (V 14 6 verses), "To him who must be adored" (VII 15 15 verses), "These praises of the wise" (VIII 43 33 verses), "Honour ye agni with fuel" (VIII 44 30 verses) "Let our prayers impel Agni" (X 156 5 verses), "Raise the voice in honour of Agni" (X 187 5 verses), and the first twenty six verses of the hymn "I thou Agni art the hotr of the sacrifices" (VI 16 1 26)

2, 3 Now the anustubh part the single (verse) "These, loved by thee, O Agni" (VI 16 27), the hymn "The hotr has been born" (II 5 8 verses), the first nine verses of the hymn "For thou princely glory" (VI 2 1-9, the five verses "O Agni, when uninterrupted for thee" (IV 7 2-6)

4, 5 Now the tristubh part the five (verses) "What of the sleeper (?)" (IV 7 7-11), the three (hymns) "He who immortal among the mortals" (IV 2-4 51 verses), the five hymns "Incite the God" (VII 7-11 30 verses), the seven (hymns) "At the



beginning the great one' (X 1-7 49 verses), "Mentally we have gone" (VII 12 3 verses)

6, 7 Now the libati part "With this homage" (VII 16 12 verses) the hymn "We come to the swift" (I 36 20 verses), first twelve verses of the hymn "O Agni, convey the matutinal" (I 14 12 verses), the first eight of the hymn "We as friends bow to thee" (III 9 1-8, the four (verses) "Has shown himself" (VIII 103 1-4, the three verses) "He being enkindled" (X 150 1-3), the hymn "This Agni possesses" (III 16 6 verses)

8, 9 Now the usnih part the hymn "Thee, O Agni, the wise" (III 10 9 verses), the hymn "Praise the accepting one" (VIII 23 20 verses) "Bestowing much I call thee" (X 150 3 verses)

10, 11 Then the jagati part the first seven verses of the hymn "To Agni who is seated on the vedi" (I 140 1-7), the hymn "The hot goes forwards" (I 141 7 verses), the hymn "By the sacrifice make ye glow" (II 2 13 verses), the hymn "The chief of the people has been born" (V 11 6 verses)

12, 13 Then the panti part "Agni I deem him" (V 6 10 verse)

## VII

1, 2 Then the Usas section the gayatri part (is) the three verses "Which mortal, O Usas" (I 30 20 22), the hymn "This glad creature hath shown herself" (IV 52 7 verses)

3, 4 Then the anusubh part the hymn "Come hither, O Usas, with welcome gifts" (I 49 4 verses)

5, 6 Then the tristubh part the four hymns "She has appeared shining as a young woman" (VII 77 80 19 verses)

7, 8 Then the bṛhati part the hymn "She has shown herself" (VII 81 6 verses), and the hymn "With fortune dawn for us, O Usas" (I 18 15 verses)

9, 10 Then the usnih-part the three (verses) "Bring hither, O Usas that wonderful" (I 92 13 15)

11, 12 Then the jagati part the four (verses) "These dawn

ings here" (I 92 1, 4).

13, 14. The 1 the pañkti-part : the hymn : "For great prosperity" (V.79 : 10 verses).

## VI.6

1, 2. Then the Ásvin section : The gāyatrī-part : the three (verses) : "Ye, Ásvins, the sacrificial libations" (I.3.1-3 ; the four (verses) : "Awaken the two yoking early" (I.22.1-4), the three (verses) : "Come hither, ye Ásvins" (I 30.17-19); (the hymn) : "There shine forth the dawn" (I.46 : 15 verses); the two (verses) : "Rich in cows" (II.41.7,8); the first thirty-six (verses) of the hymn : "From far here" (VIII 5 1-33); (the hymn) : "Fetch out, O Ásvins, your chariot" (VIII.73 : 18 verses); the (hymn) : "Come hither, ye Ásvins, on my call" (VIII 85 : 9 verses).

3, 4. Then the anustubh part : (the hymn) : "Come, O Ásvins, to us with all help" (VIII.8 : 23 verses); the two (hymns) : "When ye, O Ásvins, stand today far off" (V.73,74 : 10 + 10 verses).

5, 6. Then the triṣṭubh-part : the two (hymns) : "Agni illumines" (V.76 and 77 : 5 + 5 verses; the three (hymns) : "To the two Nāsatyas" (I.116-118 : 25 + 25 + 11 verses); the three (verses). "The Vāsu, the Rudras" (I.158 1-3); the two hymns : "When your horses through the skies" (I 180, 181 : 10 + 9); the two hymns : "Yoke ye him" (I.183, 181 : 6 + 6 verses); the hymn : "As two pressing-stones" (II 39 : 8 verses; the hymn : "The milch-cow of the ancient" (III. 53 : 9 verses); the two hymns : "Who will bear" (IV.43, 41 : 7 + 7 verses; the two hymns : "He praises the two heroes", without the verse of 5 padas" (V.62, 63 : 11 + 9 verses), the five hymns : "Your chariot knocking against earth and sky" (VII.69-73 : 8 + 7 + 6 + 5 + 5 verses).

<sup>1</sup> The Comm. regards VI 63 9 and 10 as one single verse - a śukvari

7, 8. Then the brhātī-part : (the hymn) : "These prayers call you, O Ásvins" (VII.71 : 6 verses); of the hymn beginning : "This very sweet Soma" the first, third and fifth verse (I.47. 1, 3, 5).

9, 10. Then the uṣṇih-part : the (first) five (verses of the hymn) : "I call your chariot" (VIII.26.1-5)

11, 12 Then the jagati-part the hymn "Purice today" I 34. 12 verses, the hymn "I praise Heaven and Earth" (I 112 25 verses), and Ghosa and her son (the hymns attributed to Ghosa and Ghauseya X 39, 40, 41 14 + 14 + 3 verses)

13, 14 Then the pankti part "To the very dear chariot" (V 75 9 verses)

15a With the 1st (verse) he closes his recitation,<sup>1</sup> after having set free his voice<sup>2</sup>

viz RV \ 75 9 *abhad usā rucātpasuh*, cf Ap XII 5 1

<sup>2</sup> The recitation was pronounced in the middle pitch of the voice (VI 3 9) The closing verse is recited at the highest pitch All in accordance with the Br XI 6

15b (Thereupon) he mutters (the verse) "Thereby may we win the vigour"

RV VI 17 15 In accordance with the Br I c

16 So the morning litany consists of a thousand (verses)

The verse of sutra 15b does not belong to the 1000

17 Or he recites (only) three hundred and sixty (verses)<sup>1</sup> of this compilation (of the RV), not neglecting the metres and the beginning and closing verses (of each metrical section).<sup>2</sup>

<sup>1</sup> In accordance with the Br \ I 7

<sup>2</sup> Instead of the 1000 verses he takes only 360 (i.e., strictly speaking, 356 because the first and the last are recited thrice) from each metrical part. The construction of this sentence is not very clear *chando nantare* in 14 is compound and perhaps the genitive *pratipal samāroha nyānam* depends (mark the word *ca*) likewise on *anantare* *na*. The word *samāroha nyā* to designate the closing verse occurs only here. Its true explanation must rest on a right interpretation of *hā \ I 4 samāroha* in *sāte* is *samārohet yatra* in *samānasyaśreyasā*, which passage has not been cleared up by the remark of Keith (RV Br p 410). For the rest the Comm. gives an enumeration of the 360 verses which nearly agrees with that of the Prayoga consulted by me (CI CH p 132)

18 Or if he likes, he may recite more than a hundred (verses).<sup>1</sup>

The Br \ I 7 permits 120

19 The pankti parts he should not omit

20 The moment for concluding the morning litany (is indicated by the fact) that they (the adhvaryu and his assistants) are going to offer the upamsu (draught of soma) before sunrise.<sup>1</sup>

<sup>1</sup> Thus in accordance with the Br XII 6, cf SB III 12 13, and CH §131, note 3

21. Until the antaryama (draught of Soma) the voice must be restrained (by the hotr)

The Br XI 8 He should not set free his voice between the morning litany (on one side) and the upanîśa and antaryama on the other side", but this collides slightly with the Sutra VI 6 15

## VI 7

### VASATIVARI WATER

#### APONAPTRIYA

1 When he (the hotr) has been addressed (by the adhvaryu) with (the words "Hotr summon the waters" (he recites the hymn beginning) "Let, for the holy act, the song go forth to the Gods" omitting the twelfth (verse),<sup>2</sup> (he recites it in the following manner)

<sup>1</sup> Cf SB III 9 3 15 Ap XII 5 2

<sup>2</sup> RV X 30 the aponaptriya mukta in accordance with the Br XII 1

<sup>3</sup> Which has already been used, see VI 3 11

2 Having recited nine (verses of it), he recites the eleventh (verse) whilst the oblation is being poured out on the 'water'.

See SB III 9 3 23 beg Ap XII 5 8 In accordance with the Br 1 c

3 When they are returned, he recites the tenth verse<sup>1</sup>

Same expression in the Br 1 c of SB 1 c 29

4 (The verse) "When the waters are seen coming forward", when they are (come so near to the hotr that they are) discerned (by him)

RV X 30 13 In accordance with the Br 1 c

5 (The verse) "Soma come together", whilst they come together<sup>2</sup>

RV II 35 3

<sup>2</sup> When the vasativari water is being mixed with the water in the bowl of the maitravairuna, SB III 9 3 29 The same expression in the Br 1 c

6 (The verse) "Like the divine waters", when the water is poured out into the bowl of the hotr<sup>3</sup>

<sup>3</sup> RV I 63 2

stands opposite the fire and then speaks the seven verses<sup>1</sup> over each of the nine (stakes)<sup>2</sup>

<sup>1</sup> RV III 8 1 7

7 Over the eleventh (stake) he recites between the (verse) for girding and the pragatha<sup>3</sup> the remaining part of the hymn, (beginning) "Whom pious men have fixed"<sup>4</sup>

RV I 36 13 14, see V 15 4a. The pragatha is mentioned in the Br \ 2, but here it is not said which pragatha is intended. This seems very comprehensible if we accept the priority of the Sūtra.

<sup>2</sup> RV III 8 6 10 (cf. the next sūtra). All in accordance with the Br. In the text as before *sullam* seems superfluous. The Comm. passes in silence over it.

8 With the last verse (of this hymn) he addresses the stake which lies aside<sup>5</sup>

<sup>1</sup> RV III 8 11

<sup>2</sup> On this twelfth stake cf. SB III 7 2 1, Ap \ IV 5 8 \ IV 6 12. It serves for *abhicāra*. About this stake nothing is found in the Br.

9 In case the stakes being now girded, are erected on the preceeding day, he should close (the recitation) with the former (verse).<sup>6</sup>

<sup>1</sup> The two possibilities are moved in SB III 7 2 3.

<sup>2</sup> viz RV I 36 13 14 cf. above V 15 3

10 Or he should, for the sake of connecting *ṛwait* with the half verse

Of I 1 25

11 (In this case) he should go through the verses of the same kind, one after another

<sup>1</sup> So he recites at the first stake the first verse of RV III 8 twice, thereupon the first half of the same once then he makes a pause. So he does with the other stakes and then repeats over the first stake the last half of the same verse *śuslā* with *oṣ* (*paśhoṣ*). Then he recites III 8 3 2 5, I 36 13 and 14 the first half only. So with other stakes. On the next day he continues with the last half of I 36 14 (Comm. on I 1 25).

12 As at the last stake so with adaptation

Or eleventh of sūtra 7. Meaning?

13 Having summoned the deity for which the victim is destined to come near and having summoned Vānaspati, he summons the deities of the (three) services (with the words) "Summon Indra who is joined by the Vāsus, summon Indra who is joined by the Rudras, summon Indra who is joined by

\* Verbally, agrees with the Br 1 c, of ŚB III 9 3 30, Ap. XIII 6.2.

7 The verse: "Let the milch cows come to us" he recites up to the end when the water is brought (into the havirdhāna-shed),<sup>1</sup> and then he makes pause with the pranava

<sup>1</sup> RV V 43 1.

\* Cf. 1p XII 6 4. The word *suzidma* is inserted, because otherwise (VI 1 25) the whole hymn would be meant.

8 He then asks the adhvaryu: "Adhvaryu, hast thou got the water?"

9. He (the adhvaryu) answers: "Yea, they have yielded themselves".<sup>1</sup>

<sup>1</sup> All in agreement with the Br XII.1

10a As soon as he has received this answer (he pronounces) the prose formula (*nigada*)<sup>1</sup>. "Wash, O adhvaryu, the vigorous, succulent, sweet, rain obtaining Soma for Indra, who is joined by the Vasus, the Rudras, the Adityas, who is joined by the Rikhus, the Vibhus, the Vajis, Bhrispati and the All-Gods". "Which having drunk the intoxicating fluid<sup>2</sup> Indra may slay his foes, and may overcome<sup>3</sup> the dangers threatening from strangers".

<sup>1</sup> It is mentioned, but the words are not given in the Br. The text differs from that of the AB II 20 30

<sup>2</sup> *mada* ?

<sup>3</sup> *dhraśah* is second person, but only a third person sits in *fāra* from the AB

10b Then he recites the following one and a half verse: "The mothers go along the paths",<sup>1</sup> rises, comes on after the adhvaryu and recites the last half (of the cited) verse<sup>2</sup> and the one but last of the (aponaptriya) hymn,<sup>3</sup> with the last verse (of the same hymn)<sup>4</sup> he closes his recitation, turns himself round and sits down (in the same place, whence he had risen).

<sup>1</sup> RV. I 23 16 and 17<sup>ab</sup>.

<sup>2</sup> ib 17 c

<sup>3</sup> RV. X 30.14

<sup>4</sup> ib 15 Cf. on the whole GH p 147ff. The Br. XII 2 agrees in the main points

## VII B

### UPĀMSU AND ANTARYĀMI GRAHAS

1. With (the formula): "Protect my exhalation Quicken my

exhalation : *Sihā* thee ! O well born one, for the Surya ! ' he breathes out immediately after the upamsu draught of Soma has been offered into the fire.

<sup>1</sup> All in accordance with the Br XII 4 Cf SB IV 1 1 22 and Āp VII 11 1 where the mantra agrees partially

2 With (the formula) "Protect my inhalation Quicken my inhalation *Sihā* thee ! O well-born one, for the Surya ' he breathes in after the antaryama draught (has been offered)

As the Br Cf SB IV.1 2 31 Āp. VII 13 6

### BAHISPAVAMANA STOTRA

3 To the north of the Āhavanīya' they hold the out of doors laud.

<sup>1</sup> Or the so called astva, GH §1341

4-7 To the south (of the istva) the brahman and the matravaruna' sit down and, when they have been addressed (by the prastotr with the words) "O brahman, we shall hold the laud, O prastotṛ ! " they both mutter (the formula) "Do ye not deviate from the life granting verse, from the body-protecting' chant ! At the impulse of the God Savitr, laud ye ! " (Then they both say loudly) "Om laud ye ! "

<sup>1</sup> That the matravaruna also accompanies the oḥter when they go out for the bahispavamana is only found in our text and Āp. It probably rests on the fact, that in the words addressed by the prastotr, not only the brahman but also the matravaruna (prastotr) is addressed

<sup>2</sup> In accordance with the Br XVII 8, see also SB IV 6 6 6

<sup>3</sup> The formula is taken from TS with the faulty reading *tanupāt* instead of *tanupāt*

<sup>4</sup> This stotra is double here, not so in Td

8 This impulse (to hold a laud) prevails for all the lauds

9 The sacrificer, when being about to approach the pavamana lauda (mutter the formula) "From not being led me to being, from darkness lead me to light, from the end lead me to the endless, from death lead me to immortality".

<sup>1</sup> Very probably the source of this precept is SB XIV 4 1 30. The hb. does not allude to it

10 After the out-of doors laud is finished, the sacrificer

Indra, the Maruts, Indra and Agni Savitr and Varuna, see e.g. TS V 5 22 and especially the KB XII 8

1 For the (victim immolated) to Agni the three verses beginning "O Agni, lead us on the right path", "Thou hast become the leader of the sacrifice", "Bring ye to the bright", "Lead forwards, O singers"

<sup>1</sup> RV I 189 13, X 86 II 41, VIII 61 The *ṛajya* verses agree with the Br XII 7 beg. *Asv* III 7 5 agrees partly

2 For the (victim immolated) to Sarasvatī "May Sarasvatī come to us from the high sky", "The pious call Sarasvatī", "O Sarasvatī, lead unto us", "May Sarasvatī the daughter of lightning", "Forwards with her nourishing stream", "Sarasvatī, accept these"

<sup>1</sup> RV V 43 11 X 17 79 VI 61 14 VI 49 7 VII 95 1 and 7 *Asv* III 7 6 differs much

3 For the (victim immolated) to Soma "Thou, O Soma, skilled in thought", "Thou hast engendered these herbs", "Soma grants the milch cow", "Which abodes of thine in the sky", "Invincible in battles", "Which favourite resorts of thine with havis"

RV I 91 1 22, 20 4 31, 19 (correct at the end *havisai* instead of *havisasai*) *Asv* III 7 7 agrees almost

4 For the (victim immolated) to Pusan "Pusan knows all these quarters", "On the way of the roads has Pusan been born", "Of path on path", "One of thee is bright", "Thy ships, O Pusan", "Pusan is the good friend"

<sup>1</sup> RV X 175 6 VI 49 8 VI 68 1 34 *Asv* III 7 8 has the same verses, though somewhat differently ordered

5 For the (victim immolated) to Brhaspati "We choose the divine favours", "Make sit down the brave Brhaspati", "Brhaspati has gained the riches", "For he is bright", "With his roaring jubilant hast", "Let Brhaspati sit down in our abode"

RV VII 97 2 V 43 12, VI 73 3 VII 97 7, IV 50 5, VII 97 4 *Asv* III 7 9 differs

6 For the (victim immolated) to the All Gods "May today all the Maruts", "Whom, ye Gods, favour", "Hear ye All Gods this my call", "Whichever have been born", "For they at the sacrifice, worthy of sacrifice", "On the strewn barhis"

<sup>1</sup> RV X 35 13, 14 VI 62 13 15 VII 39 4, VI 62 17 *Asv* III 7 agrees only partially



7 For the (victim immolated) to Indra "Indra call the men", "As Indra is the king", "For rule, O Indra, wast thou born", "Lead us to broad room", "Come unto us with all kinds of help", "May thy strong bull come".

RV VII 27 1, 3, X 180 3 VI 47 8, VII 24 4, VI 19 9 Anv III 7 11 agrees partially

8 For the (victim immolated) to the Maruts "Possessor of cows, of horses", "Hey, ye heroes", "Pure sacrifices to ye", "As the spokes", "Your different kinds of protection", "Lead ye us unto riches".

RV V 57 7 8 VII 56 12, V 58 5 I 85 12 V 55 10 Anv III 7 12 agrees for the half only

9 For the (victim immolated) to Indra and Agni "Ye two, Indra and Agni", "Come hither ye both foe slayers", "Ye both have fought", "Accept, Indra and Agni, the pure praise", "The poet with prayers", "Ye surpass men in battle call".

RV VI 60 13 3, VII 93 14, I 109 6 Agrees partly in Anv III 7 13

10 For the (victim immolated) to Savitr "May the God Savitr come to us", "Let the God Savitr come", "Savitr has fixed the earth", "Good gift today", "Thy ancient paths, O Savitr", "To us has been given".

RV VI 60 8 VII 45 1 V 149 1, VI 71 6, I 35 11 II 38 1. In Anv III 7 14 only one verse agrees

11 For the (victim immolated) to Varuna "The God has fixed the sky", "Thus I implore of thee", "Thy wrath, O Varuna", "Do thou welcome Varuna", "This prayer, O God", "Of the befriending", "Loosen, O Varuna, the uppermost tie".

RV VIII 42 1, I 24 11 14 VIII 42 3 I 24 15 Anv III 7 15 agrees partially

12 These are destined for the set of eleven victims

13 And also for animal victims which are immolated to these same deities (if they are offered separately)

## VI 11

1 For a (victim immolated) to Indra and Pusân, the hymn "Indra and Pusân we would call".

The *śukra* now makes a *d* agree in, in order to impart the six

verses for other victimal offering e.g. the *kamya* *pśsus*

\* RV VI 57 For this chapter of *Asv* III 8

2 For *ṛ* (victim immolated) to Soma and Pusan, the hymn  
"Soma and Pusan"

\* RV II 40

3 For *ṛ* (victim immolated) to Indra and Viśnu, the hymn  
"I send on with the rite"

RV VI 69, the first six verses

4 For *ṛ* (victim immolated) to the *Asvins* "To the two  
*Nasatyas*"

RV I 116 the first six verses

5 For *ṛ* (victim immolated) to Viśnu, the hymn "Of Viśnu  
now I will proclaim"

RV I 154, six verses

6 For *a* (victim immolated) to the Night, the hymn "The  
Night has lightened"

RV X 127, the first six verses

7 For *ṛ* (victim immolated) to Heaven and Earth the verses  
beginning "The two not roaming"

\* RV I 185 2 7

8 For *a* (victim immolated) to *Sarasvat*, the three verses  
"Wishing for a wife we call *Sarasvat*, the verse "He has  
waxed strongly", the verse "The divine I agle", and the verse  
"We would call *Sarasvat* to aid him whose law *ṛ* followed by  
all cattle, in whose law the waters stand, in whose law the lord  
of prosperity is entered"

RV VII 96 4 6 VII 96 3 I 164 52 The last verse is given in a  
Khila in RV not found in Scheffelowitz's edition

9 For *ṛ* (victim immolated) to *Vishvakarman*, (the hymn)  
"He who offering all these beings", without the eighth (verse)  
\* X 81

10 For *ṛ* (victim immolated) to *Rudra*, (the first six verses  
of the hymn) "May he, O Father of the Maruts come"

\* RV II 33

11 For *ṛ* (victim immolated) to *Viśve*, (the six verses of the  
hymn) "I wander with the Rudras"

\* RV X 125

12 In each case the first three verses are destined as inviting  
verses respectively for the sacrifice of the omentum, of the cake  
and of the animal offerings, the last three are the offering verses

for the same occasions

13 According to some ritualistic authorities' there is no subsequent cake for the victim which is immolated at the day of the soma sacrifice

It is unknown to me who are the etc mentioned here *As* has the same (V 139)

14 But the practice (that there is a cake) is the rule

15 The offering of the victims destined for Savitri' and for V 10' are performed whisperingly'

VI 10 10

' Cf VI 11 11

' This is also prescribed in the Br (XVI 10 and)

16 In a group of victims (as in the set of eleven) the mantri returns (for each victim)'

This is in agreement with the Br XII 8 For the mantri of V 19

13 For the rest, this remark is made by anticipation, because the havir proper is sacrificed at the third service

17 Having performed at the morning-service the sacrifice of the victim from the girding of the stake up to the oblation of the omentum, they go out and wash (their hands) over the pit (the *catvāra*) in the same manner'

(Cf V 18 12)

## VI 12

### SADAHPRASARPANA AND DHISNYOPASTHANA

1 They glide up to the *sadas*, after having stepped up to the *dhisnyas*' addressing them

' This word is taken here in a very wide sense Cf *Āp* XII 18 16, *CH*

142 The Br XIII 1 has only a short remark on this matter

2 Standing before the *havirdhūma* shed, they (address) each (*dhisnya*), gazing upon it

3 The *dhavaniya* fire (with the formula) "Thou art the sovereign Lord, *hrasna* By terrible edge protect me! O Agni, save me!" Homage be paid to thee Do not hurt me

1, 5 The (formula) beginning with (the words) "By thy terrible edge" is (for each following formula) the closing part, or it is not for it is left out'

Cf Laty II 2 27

6 The (fire) which after it has been churned, is put into (the Abhavanīya) with the formula "The one born after art thou, affording worship"

<sup>1</sup> I am not sure to which this refers. It is highly probable that there is contact between our Sūtra and Laty II 3 2 *apīso s; jayamāna ity ipīso 's; navajāla it; vā yam agnim anna praharanti tam abhipretya*. Perhaps that fire was intended which is churned at the victim's offering (?) V 17 <sup>4</sup>

7 The spot, where the lauds are chanted with (the formula) "Thou art the pāvamaṇa, the one around which men must sit"

8 The pit (*catvāla*) with the formula "Thou art impetuous, the cloudy"

9 The fire on which the parts of the victim have been cooked with (the formula) "Thou art the Kavya, the preparer of the offering"

10 The *utkara* (heap of rubbish) with (the formula) "Thou art the one that must be swept together, the all nourishing"

<sup>1</sup> This mantra only in 'p XI 14 10

11 Then they turn around to the right and (address) the (*dhisnya* of the) *ignidhra* with the (formula) "Thou art the powerful, the carrier"

12 Being about to enter the *sīdas* they touch the upper part (of the entrance) with (the formula) "Thou art the back of the sky. Do not pinch me"

<sup>1</sup> The mantra is peculiar to our Sūtra

13a They touch the two door-posts with (the formula) "Ye (are) the doors of the divine order, do not pinch me"

Cf PB I 5 1

13b They who pass the *dhisnyas* in westerly direction, go along the north side of the *ignidhrīya dhisnya*

<sup>1</sup> These are all excluding the sacrificer the *grāvastut* and the *sādas* (so the Comm.) *Āstīnasūtra* VIII 9

14 The place where later on the *acchāvika* shall be seated, with (the formula) "Thou art *māhimūca*, the ocean"

Cf VII 6 1

<sup>2</sup> Only known from this text

15 The *dhisnya* of the *hotr* with (the formula) "Thou art the conveyer, the bearer of oblations"

16 That of the *mātravaruna* "Thou art the savoury, the mindful

17 That of the *brahmanacohamsin* "Thou art Tutha, the omniscient'

18 That of the *poṭr* "Thou art Uṣiṣ the wise"

19 That of the *neṣṭr* "Thou art the helping one, affording worship

20 That of the *acchāvaka* "Amhāvī thou art, Bambahī"  
*1, ghārī* all the other texts

21 The *māṇḍalya*, whilst gazing (in its direction) with "Thou art the pure, the *māṇḍalya*"

22 The seat of the *brahman* "Thou art the pure worthy of reverence'

23 The stake of fig wood "Thou art the abode of righteousness, affording the light of heaven'

<sup>1</sup> Only in *Ṭp* VI 14 10

24 The *sādaś*, whilst looking over it with (the formula) 'Thou art the ocean, the all encompassing"

25 The fire at the end of the *śilī* (the old *Abhavanīya*) with (the formula) "Thou art the buck, the one footed"

26 The left (or original) *Gṛhapatyā* with (the formula) Thou art the serpent, the one of the depths'

27 The fire which serves for the boiling of the milk to be used as during the days of fasting with (the formula) "Food giving art thou, the lord of food'

<sup>1</sup> This only in our *Sūtra*

## VI 13

1 To all (the *dharma*s together) (they address) (the formula) 'Ye fires accompanied by praise, ye are accompanied by praise Protect me through your name accompanied by praise, by your terrible edge O fires, save me Homage be to you! Do not hurt me

2 Having paid homage to the Sun with (the formula) 'Thou art the lord of the path May we today on this path which leads to the Gods, fare well the *mātravaruna* and others

(to whom belongs *ṛ dhisnya*) with the exception of the *acchāvaka* enter through the eastern door into the *sādas* in a northerly direction

<sup>1</sup> For this priest see VII 11 1

3 They pass before and (then) to the north of all the *dhisnyas* muttering (the formula) "All ye Gods, glide after me", (and the three verses) "Indra, thy triple protection", "From what, O Indra, we fear", "The wonderful lord of the seat (*sādas*)"

<sup>1</sup> RV VI 46 9, VIII 61 13 I 18 6

4. In front goes each of those whose *dhisnya* is situated to the south, whereupon they sit down each behind his own *dhisnya*

So the *maitravaruna* whose *dhisnya* is the most southern, goes in front, then comes the *hoir*, then the *brahman acchāvaka*, then the *pōir* then the *neār*

5 The *brahman* passes the *sādas* at the north side, enters the *sādas* by the western door, passes the *maitravaruna* at the south side, and sits on his proper place

<sup>1</sup> To the south of all the priests in the case of *maitravaruna*

6. They do not leave the *sādas* by the western door as long as a service (the morning-, midday-, or afternoon service) is not finished

<sup>1</sup> If their presence during a service is required outside the *sādas*

<sup>2</sup> Cf VII 14 10

7. They, who do not possess a *dhisnya* of their own, pass as long as the service is not finished, between the *dhisnyas* of the *hoir* and the *maitravaruna*

<sup>1</sup> *Āṣṭ* V 3 29

8 They who possess a *dhisnya* of their own, pass at the north side of their *dhisnya*

<sup>1</sup> *Āṣṭ* I c 29

9 If, they betake themselves to the north, (they pass) at the back side (western side) of the *agnidhara*-shed

10 Or (at the back side) of the *marjitya* shed if they have to go to south

11. And they return without separating themselves (from the same way in which they have entered?)

Cf I 1 2 Pre-100 meaning?

12 From the morning service on they glide forward (into the *sādas*) beginning with the act of the homages paid to all (the

dhūṣṇyas)'

According to the Comm. beginning with the act described in VI 13 1

13 At the night-rounds' and at the aśvina-(śastra)' the  
hoṃage paid to the Sun<sup>2</sup> is not applied

<sup>1</sup> Cf VII 26 11ff

<sup>2</sup> Which runs parallel to the sandhi stotra (?) IX 20.1ff

<sup>3</sup> As described in VI 13 2

## VII 1

## SAVANĪA PURODĀSAS

1 When they have glided (into the *sadas*) they proceed with the cakes to be offered at the (morning) service

<sup>1</sup> On these *purolāṣas* cf. OH §131 For the midday service see VII 169 for the afternoon service VIII 19

2 The inviting-verse is "Accept at morning, O Indra our gift of fried barley"<sup>1</sup>

<sup>1</sup> RV III 521 (*vaṣṣavamitrī*, KB \\\ III 3)

3 The prompting (of the *matrivaruna* directed to the *hotr*) is "Let the *hotr* worship Indra, he with his bay horses"<sup>1</sup> at each service as it is handed down in the stored texts

<sup>1</sup> The *prāṇa* is given in the *prāṇa* *hṛdya* VII 41 (ed. Scheffelowitz p 146) 'Let the *hotr* worship Indra Indra with his bay horses may eat the fried barley together with Idan (may he eat) the mess of barley meal mixed with sour milk together with Sarasvatī and Bharatī (may he eat) the fried rice grains to Indra (belongs) the cake to Indra and Varuna the curds Let Indra at morning partake graciously of the cakes of the morning service which are made ready *Hotr*, recite the offering verse' (*bhāratīṇa paricaryā* is by me translated somewhat freely in the text of Scheffelowitz read *paricaryā prāṇa prāṇa hṛdya* and *prasthita* for *prasthita*).

4 According to the service he varies them

According to the service at the midday service the *prāṇa* VII 42 at the afternoon service VII 43 are adhibited these two agree with the first only that the morning service is replaced by midday service<sup>1</sup> respectively 'afternoon service'. Precise meaning of *utārayati* (PW *ausführen*, MW 'to carry out, to accomplish, to carry on'. The expression occurs also in the KB VIII 2 *yad uta sarvāni utārayann etā*. Here the meaning 'to vary' seems to fit in very well.

5 The *śrīme* (formula) is taken (by the *hotr*) as offering verse, with the omission of the (beginning words) "Let the *hotr* worship" and of the (closing) words "Hotr, recite the offering verse".



So the *yajña* is *yeṣ yajñāṁ haṁsāḥ* etc as the praise and *vetuṣ* *raṁsāḥ* cf also I 2 20 .

6 The inviting verse for the sacrifice to Agni Svistakṛt is "O Agni graciously accept our oblation at the morning service" .

RV III 28 1

7 The formula for prompting for the same sacrifice is at each service "Let the hotr worship Agni" (Let him graciously accept the oblation of) the calves Hotr, recite the offering verse

<sup>1</sup> Praśadhyāya VII 41 (ed Scheffelowitz p 145)

8 And the offering verse is "O Agni, partake of the oblation" .  
Agrees with the Br VIII 1 beg AB II 24 11

## VII 2

### DVIDEVAIYA GRAHAS

1 The (draughts of Soma) destined for pairs of deities are the one for Indra and Vayu, the one for Mitra and Varuna, the one for the two Aśvins

2 The two inviting verses for the sacrifice of Soma destined for Indra and Vayu are "Come hither, O beautiful Vayu" , and "O Indra and Vayu these soma draughts" .

RV I 2 1 and 4 (malbuecl andasāḥ Br XXVIII 2)

3 The formulas for the two promptings are "Let the hotr worship Vayu" , "Let the hotr worship Indra and Vayu" .

Praśadhyāya VII 46 Let the hotr worship Vayu who goes in front who goes before, who first drinks of the Soma . Let him do thus May Vayu come hither with help May he graciously accept be delighted drink the Soma Hotr, recite the offering verse

<sup>1</sup> ib f "Let ho r worship Indra and Vayu who deserve (it), who are entitle (to it), who are rich in herds of cows May their teams by the intoxicating bright draught(?) be supported, which are preceded by cows in front of which move horses with strong frontal bands(?) Of these (teams) may here be the starting here the unloosening Let them do thus May Indra and Vayu graciously accept be delighted, drink the Soma Hotr recite the offering verse"

4 The offering verses are "Drink, O Vayu, the premises of the sweet" and "With a hundred come to us" .

RV IV 46 1 2

5 The inviting verse for the draught for Mitra and Varuna is "Here, O Mitra and Varuna in Soma pressed for ye"'

' RV II 41 4 (gartsamadi, KB XXVIII 2)

6 The formula for prompting is "Let the hotr worship Mitra and Varuna, the powerful, the enemy destroyers (?), who even shutting the eyes vigilant, observe,' finding the way, with unimpaired looking, better than the eye, thinking perpetually of the holy order Let them do thus' Let Mitra and Varuna graciously accept, be delighted, drink the Soma Hotr, recite the offering verse"

The text *nirayya isā* or *niraya sā* (cf RV VIII 25 9) We would expect *nirikyānsā* or *nirikyānā*

7 The offering verse is "Lauded by Jamadagni"'

' RV III 62 18

8 The inviting verse for the draught for the Asvins is "Awake the two who at morning yoke"

' RV I 22 1 (maidhatithi, KB XXXIII 2)

9 The (formula for) prompting is "Let the hotr worship the Asvins"'

' Praśadhya VII 4b (ed Scheftelowitz p 146) 'Let the hotr worship the Asvins, who have bright fire, who move on terrific paths With their nearer wheel may they convey pleasant draught and food which afford good song with their farther (wheel) may they drive away the cruel ones May the two youths with their whip of sweetness mingle the sacrifice May they do thus May the Asvins graciously accept, be delighted, drink the Soma Hotr, recite the offering verse

10 The offering verse is "They two increasing"'

' RV VIII 1 11

11 He speaks the inviting verses and the formulas for prompting for the draughts destined for a pair of deities, without taking in breath

12. And in the same manner the offering verses'

' With this agrees the Br VIII 5 *anāśnam gajati*

13 The inviting verse of the draught for Indra and Vayu has separate *pranāvas*'

' Cf Irv I 5 1

14. The two offering verses have separate *vasat*'

' Irv I c 4, Ip XII 20 24

15 The words to be muttered before an offering-verse,<sup>1</sup> the *ya-  
yajamahi*<sup>2</sup> and the words spoken after the verse<sup>3</sup> are (although  
here are two *yajyas*) uttered *once*

<sup>1</sup> I 138<sup>2</sup> ib 39<sup>3</sup> ib *ajah svah*

## VII 3

1 Having accepted (from the *adhvaryu*) the Indra Vayu cup (containing the Soma of which a part has been poured into the fire) with (the formula) "May the good one, possessing many goods, come hither" he puts it down on his right (uncovered) thigh. He may neither cover the cups destined for the pairs of deities nor gaze on them until the remains have been poured into it<sup>1</sup>

<sup>1</sup> A variant of the formula uttered by the *adhvaryu* TS III 2 10h, *Āp* \ II 21 5, cf *CH* p 201<sup>2</sup> See \ II 4 15

2 With (the formula) "May the good one come hither who acquires goods" he accepts the *maitrivaruna* cup, brings it round to the south of the Indra Vayu cup and puts down (on his thigh) to the south west (of that cup)

<sup>1</sup> Again a variant on the *adhvaryu*'s formula (TS III 2 10i)

3 With (the formula) "May the good one come hither, who possesses continuous goods" he accepts the *Asvin* cup, brings round to the south of the two former ones, and puts it down (on his thigh) to the north west (of the Indra Vayu cup)

Again variant on the *adhvaryu*'s formula (TS I c h) For the rest, the three acts described in *Sūtras* 13 must be performed, as in natural each after the libation is poured out of it *sūtra* 1 after \ I 24 *sūtra* 2 after VI 27 and *sūtra* 3 after VI 9 10. The *Br* XIII 5 agrees: *andrayāvayam pīrvārdhe śādayati abhidhātata itābhita itarau paśā lupanidadhātā*, because the mouth (*prana*=*andrayavaya*) is between eye(s) (*maitrivaruna*) and ear(s) (*asvina*) *abhidhātata* seems better than *abhidhātatare* because we would expect not the fem or the neuter, but the masc *grahan*

4 The secondary *varāt* consisting of (the formula) "O Agni, enjoy the strew" is adhibited at all the offering verses of a Soma libation, with the exception of those destined for the pairs of

deities, the ityajas the ıdıtya draught, and the savitr draught, and the one for Agni with the wives (of the Gods)

This is all in agreement with the Br (see note III on the Germ transl of Ap XII 24 2 Asv V 5 21 Vait XX 4)

5 Or for the oblation to Agni with the wives of the Gods, it is spoken mutteringly

This rests on Asv V 19 7 >

## VII 4

GAJASOVNAIANA

PRASTHITA HOVAS

BHAKSANA

1 When he (the matravavarna) has been addressed (by the adhvaryu) with the words ' Recite to the (bowls) being filled ,' (he recites) the hymn for filling ' May the bay (steeds) carry thee hither ' >

<sup>1</sup> Cf Ap XII 21 13 OH §145

<sup>2</sup> RV I 16 9 verses (maḍḍatīti Br XXVIII 2)

2 The (formula for) prompting (the hotr to recite his offering verse for the libation for the filled bowls which have been advanced) is "Let the hotr worship Indra at morning from morning service "

Praśidhyāya VII 4: (Scheffelowitz p 146) Let the hotr worship (ie give the sign to sacrifice to) Indra at morning for the morning service : May he come for the proximity from the vicinity, from the wide intermediate region from his own abode These bright draughts of Soma overflowing with sweets are advanced for him for Indra May he graciously accept them : delight in them May he drink the Soma Hotr recite the offering verse >

3 He (the hotr) recites an offering verse " This sweet soma drink for thee

RV VIII 65 8 (as the Br VIII 6

4 With (the formula) "To thee who beholdest the men, I who behold the men, look forward ' having looked it, he (the hotr) receives his bowl with (the formula) "The vigorous one, I being vigorous, receive", > whereupon he touches with it his

breast and the (three) bowls containing the Soma destined for the pair of deities

<sup>1</sup> A variant on a mantra of TS

<sup>2</sup> Unknown mantra

5 Of the bowls, which again have been filled, the hotrakas sacrifice (i.e., recite each the *yajya* for the sacrifice performed by the *adhvaryu*)<sup>1</sup>

<sup>1</sup> Cf. CH §1461

6 The *maitravaruna* (recites the offering verse) "Mitra do we call and Varuna"<sup>1</sup>

RV I 234 in agreement with the Br XXVIII 3

7 The *brahmanacohamsin* "O Indra, thou, the bull"<sup>1</sup>

<sup>1</sup> RV III 401 (as the Br I c)

8 The *poṭr* "O Maruts, in whose abode"<sup>1</sup>

<sup>1</sup> RV I 861 (as the Br I c)

9 The *neṣṭr* "O Agni, convey hither the wives"<sup>1</sup>

<sup>1</sup> RV I 229 (as the Br)

10 The *agnidhra* "To Agni, whose food is the ox"<sup>1</sup>

<sup>1</sup> RV VIII 4311 (as the Br)

11 When it has been said (by the *hotr*) "Has the *agnidhra* offered (i.e. recited his offering verse)?" the *agnidhra* (answers) "The *agnidhra* has offered (i.e. said his verse)"<sup>1</sup>

According to the Comm. by the *adhvaryu* but of *Asr* V 525

12 Then the *hotr* (says) "He has done a good thing, he who will cause us to drink the Soma."

13 When they are going to partake of the Soma, the performers (of this act) ask for each others' invitation with the (words) "So and so" —and (instead of "so and so" they speak) the sacrificial designation —"invite me"

<sup>1</sup> e.g. *Hotr* invite (me)

14 He who has spoken the *vasat* partakes first

15 He pours the rest of the draughts destined for the pairs of deities, after the other has partaken also from these into the bowl of the *hotr* with (the formula) "Thee, of whom has been partaken, I pour out into the sacrificed, thee vigour giving to the Gods, life-giving to me"<sup>1</sup> The same must take place with the *niracamsa* draughts<sup>2</sup>

<sup>1</sup> probably says a *śaśi* of him who partakes & has turned from the *niracamsa* draught Cf. *Asr* V 63

<sup>1</sup> As the Br XII 6 and

<sup>2</sup> The māṣṭra resembles much Baudh VII 14 20 22

<sup>4</sup> The meaning is not too clear. The bowls are five times *parasamṣa*, see CH §147 note 25 and our Sūtra VII 5 20 31. Probably according to Sankh the act of *apayana* consists in pouring some remains of Soma into these

16 Twice is poured out from the remains of the draught destined for Indra and Vayu and here the mantra returns (is also said the second time)

17 Until the moment that (this) pouring out into the hotr *camasa* of the remains of the draught for the couple of deities has taken place, they do not let them go (out of their hand)

Of Asv V 6 6 Here the general prescript for the partaking are added. Now follows the partaking of the *grāha*.

## VII 5

1 Having stretched out the bowl, with the remains of the Soma offered to Indra and Vayu, to the *adhvaryu*, with (the formula) "Here is the goods one, possessing many goods" he partakes of it with (the formula) "Invited are Vayu and Indra-Vayu together with breath, together with energy. By these two I (am) invited together with breath, together with energy", thereupon he again with the mantra of stretching, stretches it out to (the *adhvaryu*) and partakes for the second time.

<sup>1</sup> Cf the *yajus* of VII 3 1. The *bhaktiṇa* takes place twice because he has made twice the *vanat*—KB XIII 6

<sup>2</sup> Thereupon follows the act described in VII 4 15

2, 3 Having stretched out the bowl of Mitra and Varuna (to the *adhvaryu*) with (the formula) "Here is the goods one who acquires goods" he partakes of it with (the formula) "Invited are Mitra and Varuna together with the eye, together with vigour. By these I am invited together with the eye, together with vigour"

<sup>1</sup> Cf the *yajus* of VII 3 2

1-6 Having moved the *Asvins* bowl sunwise around his head, he gazes upon it, then moves it around his head in the opposite direction and again gazes at it. With (the formula) "Here is

the good one who possesses continuous goods" he stretches it out (to the *adhvaryu*) and partakes of it with (a formula) "Invited are the Gods, the *Asvins* together with the ear, together with vigour By these I am invited together with the ear, together with vigour

As the Br XIII 8

7 Having touched water he invokes the *idā* <sup>1</sup>

According to the rite of I 10 11 Of the *savana* cakes (VII 1) the *idā* has not yet been consumed, CH 5143end That this takes place at this moment is in agreement with the Br XIII 10 beg Of also Āp XII 25 9 The *avartaredā* (*uttaredā*) meant AB II 30 4

8 They (the *camā adhvaryu*s) lift up their bowls and deposit them near (the *idā* on the *dhisnya* of the *hotr*)

9. They touch the bowl of the *hotr*

*avartabhante* one of them takes hold of the *camā*, the second lays his right hand on the shoulder of the first, and so on

10 Every where the bringing into contact of Soma with the grease of clarified butter must be avoided <sup>1</sup>

<sup>1</sup> So here the *hotr* must take care not to bring into contact the soma in his *camā*s and the *idā* hB XIII 7 beg "in his left hand holding the *utaredā* (= *avintaredā*) he takes together in his right hand the *hotr*'s bowl and the *idā*; not bringing them in contact" On patri cf note on I 12 6 7

11 After the invocation (of *idā*) they partake of the (remains of Soma in the bowls) which have advanced <sup>1</sup>

<sup>1</sup> Cf VII 4 2

12-14 The formula for partaking is at the morning-service "For splendour, for priestly lustre I partake of thee", at the mid-day service "For strength, for valour I partake of thee", at the afternoon service "For progeniture, for welfare I partake of thee"

15 The verse for touching the breast after the partaking is "Be auspicious to our heart, O Soma, thou that art drunk"

<sup>1</sup> RV XIII 48 4

16 Taking the bowls in the left hand they make them swell by (putting) their right hand (over it)

17, 18 The verse for making them 'swell' is at the morning-service "Swel may come on", at the two other services "May your fluids come together" <sup>1</sup>

<sup>1</sup> RV I 91 16 and 18

19. They make swell (perform the act of *aparyāna*) the bowls which have advanced

20 At the *ajya*- and at the *marutvātiya* (śāstra) <sup>1</sup>

I am unable to explain this sūtra because it seems to say partly the same as the following one : The Comm is of no help : Now as one of the best mss of the Comm (the Alvar mss) omits the explanation of this sūtra, I am tempted to consider it as an interpolation or is it not an interpolation and must we infer that there are two occasions at which the *cama-sas* are 'made to swell' without being considered as *narasamsa* ? But I do not find any support for this in the other texts. I am curious that the second half of the *versus* memorialis in Vait XIX 20 begins likewise *ajye marutvātiye ca*

21 At the *ajya* and *pruṣa* (śāstras) they are *narasamsa* (dedicated to *Narasamsa*), and at the *niskevalya* and *marutvātiya* (śāstras), and at the *vaiśvadeva* (śāstra) <sup>1</sup>

This means that these *cama-sas* are *narasamsa* in view of (to be used at) 1 (In the morning service) *ajya* śāstra (OH §152) and the corresponding *andra grāha* (OH §153) 2 the *pruṣa* śāstra (OH §157) and the corresponding *vaiśvadeva grāha* (OH §158) 3 (In the midday service) the *marutvātiya* śāstra (OH §196) and the corresponding *prsthā stotra* (OH §199) 4 the *hotuh niskevalya* śāstra (OH §200) and the corresponding *urubhṅga stotra* (OH §201) 5 (At the afternoon-service) the *mahavaiśvadeva* śāstra (OH §235) cf also note 1 on the Germ transl of Ap XII 25 26—Not that the first second and third and fourth are given in compound to denote that the pan belongs to one *savana*. Noeworthy also seems the compound *niskevalya marutvātiya*, where we would expect *marutvātiya niskevalya*, but it is highly probable that this inversion rests on the well known rule of Pāṇini *alpācāram*

22 The formula for partaking of the *narasamsa* bowls is at the morning-service : "Thou art the God *Narasamsa* : What sacrifice, heaven, light belong to thee, from that, which has been enjoyed and called near by the *Uma* fathers, I, being invited, partake"

23, 24 At the midday service with the same formula (replacing *Uma* fathers) by *Urva* fathers, and of the afternoon-service by *Kaśya* fathers

The mantras for the greater part are peculiar to our text

## VII 6

### ACCHAVĀHA

1 The *acchavāha* being addressed (by the *adhvaryu*) with



(the words) "Be seated", sits down before the sadas, to the north of the 'way', receives the cake<sup>2</sup> and on the words (of the adhvaryu) 'Acchavaka, sy (what thou hast to sy)'"<sup>3</sup> recites the three verses "Go to fetch (*accha gasi*) the God Agni for your help"<sup>4</sup>.

The *stuti* is the way the line on the mahavedi from the salimukhya fire to the uttaravedi, what Baudh calls the *prathyā* (the back line). According to the Br his place is north east this means probably that we must sit out side the sadas before his dhispya at the north eastern part of the salas.

<sup>2</sup> A morsel of it *puroḥasibryala* KB XXVIII 4

<sup>3</sup> In agreement with the Br XXIII 5 To the author of the Br these words have the meaning ask for an invitation to the soma draught

<sup>4</sup> RV V 25 1 3 (agrees with the B: 1 c)

2, 3 (Immediately) after the (last) pranava (of the thrice repeated verse he recites) the prose part'. "Sacrificer, hotr, adhvaryu, agnidh, brahman, potr, nestr, and thou upavaktr, be ye powerful<sup>1</sup> be ye strong<sup>1</sup> May your kinsfolk, may your non kinsfolk, may your rivals stoop, repelled on this march (against you) Vanquish the attacking (army), vanquish (it) by (your) attacking (army)<sup>2</sup> May Indra hear you May Agni hearken you Having advanced announce ye the Soma to Indra and Agni and invite ye, who are brahmanas, us who are brahmanas"<sup>3</sup>

<sup>1</sup> Agrees with the Br XXVIII 5 *uttamāyāḥ trītye vacane pranatena nigadam upasamdadhāt*

<sup>2</sup> Cf. note CH §148 2

<sup>3</sup> This whole nigada is found in the B XXVIII 5 6 How is it that the sūtrakara if he was acquainted with the Br does cite the whole text and does not by abbreviation refer to it?

4 The adhvaryu says "This brahmana (or he may say this acchavaka) wishes an invitation Invite him, O hotr"<sup>4</sup>

Agrees with the B: XXVIII 6

5 The hotr invites him

6 When he (the hotr) is going to invite him (he does this) with (the following formula) "The sacrificer, who presses the Soma (i.e., who has organised a sacrifice of Soma) hath accepted these beautiful hymns, thou, also, upavaktr advance The cows also have been invited, and invited (thou art)"<sup>5</sup>

Precise reading and interpretation uncertain Could upavaktr have

been identical with *acchavaka* ? This would fit in, because now the *prasthita* homa for the *acchavaka* is going to be performed. All is in agreement with the Br XIII 8.

7 If he (the *hotr*) is not going to invite him he says only up to the words "The cows also have been invited" <sup>1</sup>

<sup>1</sup> Leaving aside the last words and invited art thou " All again agrees with the Br 1 c

8 If the *acchavaka* has not been invited (in that the words "and invited art thou" have been left aside) he should recite (until the prompting) one after another as many verses as he can of (the hymn beginning) "Turn ye back" <sup>2</sup>

<sup>1</sup> Instead of this the Br XIII 8 has *pratyupahuta* which after all, must have the same force

<sup>2</sup> RV X 19 This is done to make up the deficiency ('so 'tra *prōya cit* (sh KB 1 c) What is the precise meaning of *pratyupahuta* *pratyupahava*, *pratyupahuya* ?

9 Or the *hotr* (should recite these verses) after having partially invited the *acchavaka* if this priest does not please him (to recite them)

<sup>1</sup> So I attempt to translate *pratyupahuya*. It is then the fall noted in note 1 on sūtra 7 : Reading *vāprati* with the Br XIII 8 (*arocamāsam* (the Comm.) *hoṣa vāpratikāminam*, where probably *pratyupahuya* must be supplied

## VII 7

1 The *acchavaka*, as soon as he is addressed (by the *adhvaryu*) with (the words) "(Recite) to the (bowl) being filled" recites the hymn "Bring unto him, the thirsty one" <sup>1</sup>

Cf VII 4 1 & p XIII 26 4

<sup>1</sup> RV VI 42, agreeing with the Br XVIII 7

2 He recites as offering-(verse) "Come hither ye both with the Gods that come at morning" <sup>1</sup>

<sup>1</sup> RV VIII 38 7, as the Br 1 c

3 The bowl from which has been partaken and which has been made to 'swell' he hands over to the *adhvaryu*, enters after having turned himself to the right, through the western door, the *sīdha*, sits down after his own *dhisnyā* and eats (the portion of) the *cūla*

<sup>1</sup> Cf VII 5 16ff.

4 In case one who has before (the acchavāka's' presence entrance) glided into the sadas, should perform the rites belonging to the acchavāka<sup>1</sup>, he leaves (the sadas) along the way<sup>2</sup> destined for them as long as the service is not finished, performs the acts of the acchavāka which the priest has to perform outside the sadas, and then (entering again) the acts which fall to his own share

<sup>1</sup> The functions of more than one priest may be combined. See my remarks in Vienna Oriental Journal XVII. p 119ff.

<sup>2</sup> Cf VI.13 7

5 But (if it be) the hotṛ (who performs the part of the acchavāka he should do so seated) at his own dhīnya<sup>1</sup>

<sup>1</sup> Because the hotṛ himself as such takes a part in these performances (?)

6 For the offering-verses of the hotṛakas there is option<sup>1</sup>

<sup>1</sup> The hotṛ may recite them remaining seated behind his own dhīnya, or he may sit down behind the dhīnya of the hotṛaka when he replaces

7 During the morning-service they recite the offering-verses either without taking breath (between them) or by half verses<sup>1</sup>

<sup>1</sup> According to the Br. XXVIII 7 the first view is that of Paingya<sup>2</sup>, the second that of Kauṣṭaki

8 At this moment they partake of the fast-food (during the first two services, and (during the third service) after the (parts of the cakes) have been added to (the bowl of each performer).<sup>2</sup>

<sup>1</sup> Cf. CH §149, 190

<sup>2</sup> VIII 2 13, cf CH §232 On aupāsana cf Jour. Germ. Or. Soc, vol LVIII, # 508

## VII 8

### RTUYĀJAS

1. Now, they proceed with the rtuyajas

2. He (the maṭṭravaruna) prompts without taking breath<sup>1</sup> with the formulas for prompting for the itus: "Let the hotṛ worship Indra, on account of this hotṛship"<sup>2</sup>

<sup>1</sup> anavānam yajante the Br XIII 9

<sup>2</sup> The praises are contained in the 5<sup>th</sup> chapter of the prastābhyaṣa (Āśv V 8 2 3 teṣāṃ prastābhyaṣa pañcamam prastābhyaṣam), ed. Schofftelowitz

p 149 . They are the following twelve

- 1 For Indra "Let the hotr worship Indra from the hotr's cup, allied with Heaven and Earth may Indra at the right time drink the Soma Hotr, recite the offering verse"
- 2 For Marut "Let the hotr worship the Maruts, from the potr's cup may they well praised, well laud- I drink at the right time the Soma Potr, recite the offering verse"
- 3 For Tvastr "Let the hotr worship the God who is accompanied by the female deities from the nestr's cup, may Tvastr who produces the beings, allied with the wives of the Gods, at the right time drink the Soma Nestr recite the offering verse"
- 4 For Agni "Let the hotr worship Agni from the agnih's cup may he at the right time drink the Soma Agnih recite the offering verse"
- 5 For Indra "Let the hotr worship Indra, the brahman from the brahman's cup may he at the right time drink the Soma Brahman, recite the offering verse"
- 6 For Mitra and Varuna "Let the hotr worship Mitra and Varuna, the two praastry from the praastry's cup may they at the right time drink the Soma Praastry recite the offering verse"
- 7 For Dravinodas "Let the hotr worship the God who bestoweth wealth from the lotr's cup may he at the right times drink the Soma Hotr, recite the offering verse"
- 8 For Dravinodas "Let the hotr worship the God who bestoweth wealth from the potr's cup may he at the right times drink the Soma Potr, recite the offering verse"
- 9 For Dravinodas "Let the hotr worship the God who bestoweth wealth from the nestr's cup may he at the right times drink the Soma Nestr, recite the offering verse"
- 10 For Dravinodas "Let the hotr worship the God who bestoweth wealth he has drunk from the hotr's cup, he has drunk from the potr's cup, he has drunk from the nestr's cup Let the God who bestoweth wealth, the son of him who bestoweth wealth, drink the fourth cup, the unhurt, immortal, the drinking vessel of Indra himself *akṣam (ṛt), himself approving (ṛt)* may he with self approval hotrship at the right times drink the Soma Achivaka recite the offering verse" (For the text cf OH 150 18)
- 11 For Asvins "Let the hotr worship the Asvins, the two adhvaryu, on account of the adhvaryuship May they at the right time drink the Soma Ye adhvaryu, both recite the offering verse"
- 12 For Agni "Let the hotr worship Agni, the house lord on account of the house lordship may this sacrificer, who presides this Soma, through thee be a right house lord, O Agni, and mayest thou through

this sacrificer, who presses Soma, be a right houselord, on account of the houselordship may Agni the houselord at the right time drink the Soma Recite the offering verse, O houselord"

3, 4 In the same formula is taken as offering verse for each of the libations with the omission of the beginning words "Let the hotr worship" and of (the closing words) "So and so recite the offering verse"

Of VII 15

5 Or (instead of the formulas of the praisadhyāya) the verses of Medhātithi are admitted "Indra drink the Soma at the right time"

' RV I 15 (equally 12 verses) agrees with KB. XXVIII 8

6 The offering verse is spoken for each oblation by that person who is mentioned at the end of each formula for prompting

7, 8 The adhvaryu says "Hotr, do thou here recite the offering verse" and equally does the sacrificer.'

' For the last two instances

9 For these two it is the hotr who recites the offering verse

10 They partake of the remains in accordance with the vasat making

11 At the end, the hotr partakes twice

12 Instead of (drinking of the remains) at this occasion, as also at the cups for the pairs of deities, he (the person who should partake) should either only smear (some quantity of the remains) on (his lips) (or) he should smell (at them)'

The (last) words of the sūtra are, dissolved *lumped ava eva śighret* the words of the corresponding passage in the Br VIII 2 *lumped ava eva ava eva śighret* (text *lumpedava eva eva śighret*) The preposition *ava* can hardly be missed so that the text of the Sūtra seems inferior to that of the Brahmana. Moreover, at the end of the sentence we have in the Sūtra as in the Br, the word *it*. According to the Comm this had been added in the Sūtra to indicate the close of the description of the *ṛtugraha* rites. This is not probable. Rather it is that our passage has been taken directly from the Brahmana where *it* stands to indicate the oratio directa dependent on *it* as *śatra śānam vedayanti*. Further, it is somewhat strange that this *avaghrāna* has not been mentioned in the rite of the *dividevatyas*. The prescript rests on the fact that here no *vasat* is made (Sūtra VII 3 4). The smearing or smelling is a cause of compromise between

not partaking and partaking

## VIL9 AJYA SASTRA

1 When he is going to recite the *ajya-sastra*,<sup>1</sup> he (first) mutters (the formula) "(May) father Matarisvan (make) the verses flawless : May Usi thereupon create the *asija*'s<sup>2</sup> : May Soma, the knower of the modes, lead the modes : May Brihaspati recite the hymns and acclamations",<sup>3</sup> then follows the call which during the morning-service runs at the beginning of this and any other *sastra* : *somsaric*<sup>3</sup> : Thereby having called, he (mutters) the silent praise (as follows)

<sup>1</sup> The word *ajya* has nothing to do with *ajya* in the sense of milked butter. For the etymological connection see I B VII 21. On the whole cf. CH '152.

<sup>2</sup> The mantra is partly corrupt, especially the words *usig asija*.

<sup>3</sup> See hB VII 4.

2 "Light is Agni. Agni (is) light", after these words he makes a pause, and then continues "Light (is) Indra, Indra (is) light", after these words he makes a pause and then continues "Light (is) Surya, Surya (is) light". Here having made a pause he recites, making a pause at the divisions, 'the fore light' (*purand*),<sup>3</sup> as follows

<sup>1</sup> As the Br VII 1.

<sup>2</sup> Because it precedes the hymn.

3 "Agni kindled by the Gods. Agni kindled by men. Agni of good kindling. The hotr chosen by the Gods. The hotr chosen by men. The leader of the sacrifices. The charioteer of the offerings. The hotr unhurt. The expeditious carrier of oblations. May the God convey hither the Gods. May God Agni worship the Gods. He, Jitavedas, may perform the sacrifices." (Immediately follows the hymn of the *ajya* (*-sastra*) "To God Agni chant loudly".<sup>4</sup>

<sup>1</sup> The word is taken from AB no. 10000 in hB.

<sup>2</sup> RV III 13.

4 Its first half verse (of each verse he recites) is divisional, without taking breath.

This indication agrees with KB XIV 3 *padē ugiḥnūti anavānam sam-krāṇed*.

5 'The same rule prevails for the marutvatiya- and then vaisiadeva-(vāstras) '.

<sup>1</sup> KB XV 3 (marutvatiya) and XVI 3 (vaisiadeva) *'ukṭam padatigrāhaṇam*. These two sūtras are treated below VII 19 and VIII 3.

6 When he has recited the remaining part (of the hymn) and uttered the call (*somsavo* 3), he closes the recitation with the last verse and immediately afterwards he mutters 'the strength of the vāstra' (*ulṭhaya*) ' "Splendour! Lustre! Dawn! Heaven! Light! For glory thee! The ukṭha (= vāstra) has been uttered".'

<sup>1</sup> Called by *ulṭhaya* *anstrāṇa*.

<sup>2</sup> In *Br* V 3 26 it reads simply *ulṭham vāci phoṣṭya tā*, only the last two words are mentioned in the *Br* XIV 4.

7 "O thou, reciter of the vāstra", says the adhvaryu at all the offering verses at a *krāṇ* '.

<sup>1</sup> This refers to sūtra 8. Cf. *Br* VII 37.19 (*ukṭhasā yaja somasya*) KB. XIV 4.

8 As offering verse<sup>1</sup> he applies. "O Agni and Indra '.

<sup>1</sup> For the subsequent libation to Indra and Agni see CH 159.

<sup>2</sup> RV III 25.4. In KB XIV 3.

## VII.10

1 When the vāya vāstra is finished they (the chanters) perform the laud '.

<sup>1</sup> The *laullala* vaisiadeva stotra CH 155.

## PRAUGA SASTRA

2 'After the last prathivra of all vāstras<sup>1</sup> which are combined with a stotra, at the word (of the chanter) "This (is the last verse)", he (the hotr) utters his call (*somsavo* 3 etc) and thereupon they hold the vāstra.

<sup>1</sup> Cf. CH 157 beg. Now the prauga sashtra is described.

<sup>2</sup> The plural, because this sūtra contains a general rule a *paribhasā*. The expression "of vāstras which are combined with a stotra" is equivalent to "of stotras which are combined with a vāstra", because the sequence is *graha*, *stotra*, *sāstra*.

3 At the prauga-(vāstra), between the tristichs 'seen' by

Madhuchandas (other) verses come between, these they call (here) 'puroruc verses'

<sup>1</sup> Cf the notes on sūtra 9

4 At these (puroruc) verses the call (comes) first

"Between the puroruc and the hymn he shall not let hear the call for each puroruc he should let hear the call" (KB XIV 4)

5 And of the closing verse <sup>1</sup>

<sup>1</sup> *paridhānyaya* ? genit as *śāśm* in sūtra 4

6 'The (puroruc verse) which is addressed to the All Gods is of six verse quarters <sup>1</sup>

<sup>1</sup> See VII 10 14

7 In this verse he makes a pause with each two verse halves and the pranava for two

KB XIV 6 *tasya dve dtepade avagrāham śamsati* Asv V 10 7 *sa(hyām tri avasyed ardhānce 'rdhānce*

8 About the verso addressed to Sarasvatī there is option he may recite it or omit it <sup>2</sup> But the call<sup>2</sup> is constant (does not fall forth)

<sup>1</sup> See below sūtra 15

<sup>2</sup> In the Br XIV 5 the verse is prescribed, but in XIV 6 this is forbidden



verses "Indra and Vayu"¹

¹ RV I 24-6

11 (Now the third puroruc) "The two wise, the kings (are) through the intelligence of mental power, in (our) dwelling, the two foe destroyers in the abode", (and then) the three (verses of the pranga-sastra) "Mitra I call".²

¹ The verse is corrupt and difficult to translate

² RV I 27-9

12 (The fourth puroruc) "Come hither ye divine adhvaryus, with your gold clad chariot Ye two save this sacrifice with sweetness", (and then) the three (verses) "Ye Asvins, accept the sacrificial food".³

³ RV I 31-3

13 (Then the fifth puroruc) "Indra is most gracious through lauds and the lord of booty, the (God) with the bay (steeds), the friend of the pressed Soma", (and then) the three (verses of the sastra proper) "Come hither O Indra, light shining".⁴

⁴ RV I 34-6

14 (Then the sixth puroruc) "We call at this sacrifice all the Gods united together, may they come all to this sacrifice, the Gods with the Goddess Priyer, for drinking the Soma, they who are the manifestation of the sacrifice", (and then) the three (verses of the sastra proper) "O protecting, and people-supporting"

⁵ RV I 37-9

15a (Then the seventh puroruc) "By the voice we call the mighty Goddess Voice, Sarasvati, the well adorned, to this sacrifice", (and then) the three (verses) "The puro Sarasvati", with the last (of these three repeated) he closes (the sastra)

RV I 310-12

15b Then he mutters (the formula), the 'strength of the sastra' "Quicken my word Sate my breath Protect my eye Favour my ear Bestow on me the colour (of healthiness) Protect my body Give me glory For nose thee¹ The sastra has been uttered"

16 As offering verse he applies "With all drink the sweetness of Soma"²

For the subsequent libation of the vaisvadeva graha CH §158

² RV I 14-10 The whole sastra is in precise accordance with the

Br XIV 4 5

## VII 11

## MAITRĪVARUNA VYĀSASTRĀ

1 The ' (verses) of the laud' (stotriya) and the (verses) of the antistrophe are (always), excepting the pragṛthas, triplet<sup>1</sup>

<sup>1</sup> This refers, as it seems only to the sastras of the hotralas

<sup>2</sup> Cf. Asv V 10 26 the metre, the characteristic (beginning, words) and the deity are the same as in the stotriya

<sup>3</sup> The stotriya verses the verses of the stotra i.e. those verses on which the chanters hold their stotra their laud

2 For the (sastra of the) maitrivaruna the laud triplet and the antistrophe triplet are (the verses) "Hither, O Mitra and Varuna to our ' ; and "Hither to us, O Mitra and Varuna "

<sup>1</sup> RV III 62 16 18 the same verses on which the first vyā stotra is chanted (PB VI 2 3)

<sup>2</sup> RV VI 71 1 3 This agrees with the Br XVI III 10 where it is said that both triplets begin with 'hither' (x) and that they are verses seen by Visvāmitra

3 The entrance of the sastra (the ukthā mukhā) is (the hymn) "Chant ye unto Mitra and Varuna "

<sup>1</sup> RV V 68 (5 verses)

4a The nine verses "Let the praise of Mitra and Varuna" (are the conclusion, *paryāsa*) With the last verse (the ninth) he closes (the sastra)

<sup>1</sup> RV VII 60 1 9 See KB XXVIII 10

4b As offering verse<sup>1</sup> he applies "Come, O Mitra and Varuna to our Soma"

<sup>1</sup> For the ukthya graha for Mitra and Varuna Cf. §162

<sup>2</sup> RV V 71 3 The lit. agree with II excepting of the *śaṅka*

## VII 12

## BRĀHMANACCHAMSIYĀ VYĀSASTRĀ

1 For the (sastra of the) brāhmanacchamsiya the laud triplet and the antistrophe triplet are (the verses) "Hither come, we

have pressed ' and "Hither come"'

RV \ III 17 1-3 4 6 The first three are the same on which the second aya stotra is chanted (PB XI 23) Agrees with KB, see note 2 on VII 11 2

2 The remaining part of the (same) hymn, without the last two verses are the entrance of the ṣastra'

<sup>1</sup> RV \ III 17 7-13

3, 4a (The hymn) "O Indra theé the bull we call ',' and the three "Thou risest towards" (are the conclusion), with the last verse of these he closes the ṣastra

<sup>1</sup> RV III 40 (9 verses)

<sup>2</sup> RV VIII 93 1-3

4b As offering verse he applies "O Indra, accept the Soma"'

For the ukthya graha for Indra CH 166

<sup>2</sup> RV III 40 2 The Aitareyins agree and likewise the Saunakin Atharvavedins Vastana Utra \ I 1-3 6 of Germ transl p 125

## VII 13

### ACCHĀVĪKA Ś JYĀSĀSTRA

1 For the (ṣastra of the) acchavīka the laud verse triplet and the antistrophe triplet are "O Indra and Agni, come thou hither to the Soma'

RV III 12 1 3 and 4-6

2 The rest of (this) hymn' is the entrance of the ṣastra

RV III 12 7 9

3 4a The five verses "Thou, I call Indra and Agni" and the nine "Here for you both, O Indra and Agni" are the conclusion with the last verse he closes (the ṣastra)

RV I 21 1 5

<sup>2</sup> RV VII 94 1-9

4b As offering verse he applies "Come ye both hither to the pressed Soma"'

For the ukthya graha for Indra and Agni CH §171

<sup>2</sup> RV III 12 1 In the rite of the Aitareyins there are some small differences (CH §170 notes 1, 2)

## VII 14

ACCHAVAKA'S VJASASTRA  
ON THE BRHAT PRSTHA

1 For an (agnistoma), at which the (first) prstha (laud) is (chantcd not on the rathantara melody but) on the brhat (melody) the laud verses (triplets are successively for these three sastras) "Mitra do we call", "Indra have the singers", and "In Indra in Agni".

<sup>1</sup> RV I 23 4-6 I 71-3 VII 94 4 6 This agrees as it is to be expected with the modification of the verses used by the chanters for a brhat prstha agnistoma see Arsheyalalpa Anhang I where the verses on which the three vja lauds are chanted are successively SV II 143 145 (=RV I 23 4 6) II 146 148 (=RV I 71-3), II 150 152 (=RV VII 94 4 6)

2, 3 The acchavaka (in this case) takes as his antistrophe triplet the stotriya triplet belonging to the rathantara rite<sup>1</sup> (the rite at which the prstha-laud is chanted on the rathantara) and the antistrophe is entrance of the sastra (instead of that of the rathantara rite)

<sup>1</sup> So that after RV VII 94 4 6 (see sutra 1) follows as antistrophe RV III 12 1-3 (see VII 3 1— if I see well!)

## AHAVA

4, 5 The hotrakas have (in their sastra) (each) four calls<sup>1</sup> and the hotr in the extra sastras (which run parallel to the extra lauds)<sup>2</sup>

<sup>1</sup> KB \ XVIII 10 cit irāhāvānu sastra u and of \ sv V 10 10

<sup>2</sup> The sastra of the tenth lay (\ 13 5) and which come at the end of the aptoryana, cf \ V 8 6

6 (They are inserted) for the stotriya and the anurupa triplets, for the part which immediately follows after the anurupa and for the closing verse

Of CH §161

7 After the antistrophe triplet follows the pragitha, after (this make) at the midday service a fifth call<sup>1</sup>

Of \ sv V 10 12 13

8 After the entrance of the sastra, for all (the hotrakas and the hotr) there is the call at the night (rounds)

## NĪHŚIRPANA

9 When the *adhvaryu* says "Prasāstr, command" the *prasāstr*? (= *matruvaruna*) says "Om, glide ye out of the *sādas*"

See e.g. Ap VI 29 14

\* *Prasāstra āha* (some of the mss. however present the reading *prāśtra āha*) with the same sandhi as *prāśtra āmanā* (I 4 5) and perhaps *uparāśtra āha* (I 4 5). Same sandhi in *KausUp* II 4 (Ānand *sarṇa* ed. p. 114 26) *hola smaye* & similar shortening in the *Br* VIII 3 *neṣa śvayān* and *hola śato* (XIX 8, this is not remarked by Keith in his introduction p. 71). But in the *sūtra* the *a* is shortened before another vowel than *r*.

10 Turning themselves around their right shoulder they glide out (of the *sādas*) through the western door, passing the post of fig wood at its north side, whilst the *brahman* passes at its south side

11 They betake themselves before the (*pracinavamsa*) shed in a northern direction

According to the *Comm.*, in order to satisfy certain natural business (*mitrapurīṣādhikāra āya*)

12 For the midday service they glide forwards (into the *sādas*) along the way they had left (it) and sit down each on his seat

## VII 15

## MIDDAY SERVICE

(*mādhyandina savana*)

1 At the beginning of the midday service they press out the *soma* juice

■ The *grivastut* enters the *haviṛdhana* (shed) by the eastern door, stands before the southern wheel of the northern *haviṛdhana* cart, (with his face turned) southward, wraps his face up with the (turban)\* which has served to tie the bundle of *Soma*\* and, as soon as he hears the noise of the pressing stones, holds, without being summoned\*, his recitation in praise of (the pressing stones) not connecting\* either by half verses\* or not taking breath (between them)\*

*Ishtān abhisṇanti Br* XXIX 1,

\* KBX\I 1 *uṣṇīṣy eva gr̥to o bhīḥ śaṁśte* AB\I 14 *taśā dāḥ uṣṇam*  
*evā paryasya gītā iō 'bhīḥ śaṁśte*

\* See m g Ap \ 24 14

\* AB VI 2 10

\* See I 1 23

\* AB \ I 26

\* Cf VII 77

3 (He recites the verses) "We come unto thee, O God Savitr', "They yoke the mind and yoke the prayers, 'Now, Indra seize our nourishing, 'Bring to us with your eight (hands), "Approach, bring

RV I 24 3 V 81 1 VIII 81 1 VIII 81 6 VIII 81 7

4 After reciting the first of the three verses which contain the verb of swelling the beginning "Swell, may come to us" he recites the (first) two (verses) of the hymn of Arbuda \*

RV I 91 16

\* RV \ 94 1 2 The hymn sung by the serpent Arbuda who had the power to destroy the eye sight (*cakurkṛḥ ka sa śarpa ūsa* thus is to be read KBX\I 1) is mixed up with the verses addressed to Soma Pavamana in order to protect the hearers

5 After reciting the second (of the swelling verses he repeats) two verses of the Arbuda hymn \*

RV I 91 17

\* RV \ 94 3 4

6 After reciting the third (swelling verse) he recites one verse of the Arbuda hymn \*

RV I 91 18

\* RV \ 94 5

7 (Then he recites the verses) of cleansing The ten fingers wipe thee 'Him the ten fingers wipe, 'Him they wipe who must be cleansed

RV I \ 84 I \ 16 8 I \ 15 7

8 Then he recites the (verses) with the word jar 'The jars have sounded He runs in the jars, 'Thy juice, O Soma, has been discharged into the jar

RV I \ 65 14 I \ 17 4 I \ 67 15

9 In the same manner beginning with the verse for swelling, the (series of verses to accompany the) second pressing is disposed Here the verses of the Arbuda hymn are the five, beginning with the sixth \*

\* Sutra 4

\* RV \ 94 6 10

10 In the same manner, the third is disposed, the verses of

the Arbuda hymn are here the three, beginning with the eleventh

<sup>1</sup> RV \ 94 11 13 <sup>72</sup>

11 At the pressing at which they pronounce the word 'mightily' he recites "They sound mightily"<sup>2</sup>

<sup>1</sup> RV \ 94 4

<sup>2</sup> See SB IV 13 1 and hB

12 The sixth (verse) at the first (round of pressing)

This is not very clear. Probably the verse is \ 94 6. The Comm supplies *ajakarset* 'he should omit', and this would agree with *Asv* V 12 14 en1, where the fourth verse is omitted. But the text has nothing pointing to *ajakarset* and, moreover at the first round only the first five verses of the hymn are prescribed so that the indication with *ajakar et* would be superfluous<sup>1</sup>

13 At the moment when the straining cloth is spread out (over the *lālā*)<sup>1</sup> he recites the two (verses) "The strainer has been spread<sup>2</sup> and the single verse "The *dhisan* is spread out the strainer"<sup>2</sup>

<sup>1</sup> Cf OH §176

<sup>2</sup> RV IX 33 1 2 and the verse which has already been cited in full supra V 9 16

14 At the moment when the streaming *Soma* oozes through (the cloth)<sup>1</sup> the three verses "His streams have oozed forth", "The streams of this rushing one have oozed forth", "Forth go thy streams"

Cf OH 176

15 When the *soma* draughts are being taken out he recites the verses addressed to *Soma Pivamāna* he likes

Cf OH §178

16 The three (verses) "Become purified, O *Soma*, for *Indra* accompanied by the *Māru*t<sup>1</sup>, at the moment when he (the *adh* *aryu*) holds downwards"

RV IX 64 22-24

<sup>1</sup> I am at a loss to explain this. Perhaps it refers to the *agrayana* *grā* *a*. Moreover, the reading is uncertain *ayacclati* or *'nuyacchati*. There is no parallel in any text.

17 When the last *grā* *ha* has been drawn he closes his recitation with the last (verse) of the *Arbuda* (hymn), takes away (from his head) the turban, and is discharged<sup>2</sup>

RV \ 94 14

<sup>2</sup> Cf OH §177a

18 But this (taking away and giving away of the turban, takes place on the last day of *dhin* *as* and *sattras*<sup>1</sup>

<sup>1</sup> Cf *Asv* V 12 12

19 He may also recite over (the pressing stones) the Arbuda-hymn pure<sup>1</sup>

<sup>1</sup> Without any admixture of other verses. As V 12 23 ascribes this to some. The *Kaustakins* may be meant because the Br XXXI does not distinctly state that it must be mixed up with other verses as do the *Aitareyas*.

## VII 16

## DADHIGHARMA

1 When the midday pavamāna (laud) has been performed they proceed with the cauldron of curds and whey (the dadhigharma) in care (the sacrifice of Soma) is performed with the pravargya.<sup>2</sup>

<sup>1</sup> Cf CH § 178

<sup>2</sup> The dadhigharma in the older texts SB XIV 3 1 29 31. In KB it is only mentioned (XV 1 XXIV 3). Further see Ap XIII 8 2 + 6 Asv V 13 1 6

2 When he has been addressed (by the adhvaryu) with the words "Hotr speak what thou hast to speak", he recites over (the dadhigharma) the first (verse) 'Arise ye, look down on'.<sup>3</sup>

SB

<sup>3</sup> RV V 179 1

3 When it has been said (by the pratiprasthātṛ) 'Cooled is the sacrificial substance' he recites over it the second verse of the hymn

4 When he has been addressed (by the pratiprasthātṛ) with the words "Recite the offering verse for the dadhigharma" he recites as offering verse the third verse of the hymn

5 He recites each verse over (the dadhigharma) without taking breath (at the end of a half verse) and with the pranava (oṣ) (making a pause at the end of the pranava).<sup>4</sup>

Cf Asv V 13 2 with IV 6 2 *recitarem anāṁnam ukṛtpra utyāti* yet cf above V 9 4

6 In the same manner he speaks the offering verse

7 The secondary vasat is 'Of the dadhigharma, O Agni, enjoy'

8 The mantra for partaking is "(May there be) in me that great force, in me the fitness, in me the intelligence. The gharma



of triple fires shineth, together with the wish the mind, together with the viry the light May we obtain the milking thereof”<sup>1</sup>

<sup>1</sup> The mantras of SB (VS) and those of Āsv come nearest to it

## PASU PURODĀSA AND SAVANIYA PURODĀSA

9 Having performed the rite of the victimal cake<sup>1</sup> they thereupon proceed with the cakes to be offered at the (midday) service<sup>2</sup>

<sup>1</sup> The rule is that at a soma feast, the sacrifice of the omentum falls on the morning service that of the victimal cake on the midday service, that of the part of the victim itself on the afternoon service

<sup>2</sup> Cf VII 1

## VII 17

### PRĀSTHITA HOMAS

1 The inviting verse is “Of the midday service”<sup>1</sup>

<sup>1</sup> RV III 52 5 The formula for prompting the hotr and the offering-verse are known from our text VII 1 3-5

2 (The inviting verse) for (the oblation to Agni) Svishtakrit is the verse “At the midday service, O Jitavedas, accept the cake”<sup>1</sup>

<sup>1</sup> RV III 28 4 The formula for prompting and the offering-verse are given already VII 1 7 and 8

3 The hymn for filling the bowls<sup>1</sup> is the one beginning “The divine herb has been pressed”

Cf CH 187 (morning service above VII 4 1) RV VII 21 (in accordance with the B. \\\ at midday he recites verses seen by Vasistha)

4 The (formula for) prompting (the hotr to recite his offering-verse for the libation for the filled bowls which have advanced) is “Let the hotr worship Indra from the midday-service”<sup>1</sup>

<sup>1</sup> Prāṇadhyaṇya VII 41 (ed. Scheftelowitz p 146) “Let the hotr worship Indra who eats and drinks the portion exclusively destined for him, at the morning service, hearing the call who comes to the call, who favours this prayer, who strengthens the soma pressing sacrifice May he fill both the cavities of his belly that of the slayer of Vṛtra, and that of the loutish Here have advanced for him, for Indra the light soma (Indra mltā) overflowing with sweets May he

graciously accept them, delight in them. May he drink the Soma  
Hotr, recite the offering verse'

5 The offering-verse (for the hotr) is "Drink the Soma,  
towards which, O terrible one"'

' RV VI 171

6 The second verse' is the offering verse for the matra varuna  
Of the same hymn

7 The third for the brahmanacchamsin

8 The verse "Come hitherwards" for the potr'

' RV I 104 9

9 The verse "Fine is this Soma" for the nesti''

' RV III 35 6

10 The verse "For Indra the Soma-draughts found afore  
time" for the acchavaka

' RV III 36 2

11 The verse "Filled is his cup" for the agnidhra

RV III 32 15 All seems to be based on AB VI 4 and of KB VIII 2  
*andriḥḥa trisubhā mādhyandine prasthīṇam gayanti*

12 At the last two services there are no cups for the pairs of  
deities' nor the rta offerings'

' VII 2

' VIII 8

13 The acchavaka performs no act outside (the sadā)

14 All the rest is as at the morning service

#### DAKṢINĀDĀNA

15, 16 When they have imbold the rta and partaken of (the  
Soma in the cups) that have advanced the moment is come for  
giving the sacrificial fees

17 He should give as fee one hundred and twelve cows'

' This is the ordinary number

18 Or, from twenty-one on, just as it may occur

#### VII 18

1 Gold he receives with the (formula) "Let Varuna give  
thee to Agni, to me, and may I obtain immortality Be thou  
long life to the giver, joy to me the receiver"

2 Cows (he receives) with (the formula) "Let Varuna give

thee to Rudra, to me, and may I obtain immortality Be there a cow to the giver, joy to me the receiver '.

3 A cloth (he receives) with (the formula) "Let Varuna give thee to Brihaspati, to me, and may I obtain immortality Be thou a skin to the giver, joy to me the receiver '.

4 A one hoofed (animal) with (the formula) "Let Varuna give thee to Yama, to me, and may I obtain immortality Be thou a steed to the giver, joy to me the receiver '.

5 Any other gift (he receives with the formula) "Let Varuna give thee to Prajapati, to me, and may I obtain immortality Be thou breath to the giver, joy to me the receiver '.

6 Or he may receive all with the syllable *Om*.

7, 8 The (formula) "Who hath given, to whom hath he given ' he speaks after (accepting), over a living creature or one of the different kinds he (only) touches.

The mantras of sutras 1-7 agree fairly well with those of SB IV 3-4 or VS.

9 After having given (the sacrificial fees) he (the sacrificer) mutters "Given by us go ye full of sweetness to the Gods, enter the giver '.

Cf SB I c 20 (*madhumater* after the MantrS).

## VII 19

### MARUTĀTĪTĀSĪSTRĀ

1, 2 When he (the hotr) has been addressed (by the adhvaryu) with (the words) "(Recite the inviting verse) to Indra who is accompanied by the Maruts", then the inviting-verse is "Drink here, O Indra, who art accompanied by the Maruts, the Soma '.

So e g Ap VIII 81 GH 193

\* RV III 51 7 (a verse seen by Visvāmitra KB VI 1)

3 The (formula for) prompting (the hotr to recite his offering verse) is "Let the hotr worship Indra who is accompanied by the Maruts '.

\* Prasthābhāṣā VII 4 n (cf Schoffelewicz p 116) Let the hotr worship Indra who is accompanied by the Maruts. Let Indra who is accompanied by the Maruts accept graciously, let him delight, let him

drink the Soma      <sup>1</sup> Hoti recite the offering verse

4. As offering verse he recites "United with Māt-, O Indra, drink the Soma" <sup>1</sup>

<sup>1</sup> RV III 47 2 (vāṣṭyaśra, KB XV 1)

5 Having partaken of this (four draught) he recites the marutvāṇyāśra <sup>1</sup>

6 The call, at the beginning of a śastra during the midday-service is *adhvaryo vimsatē* ? ("adhvaryu, let us both praise")

7 At the interior of a śastra the call of the morning service<sup>1</sup> is applied

<sup>1</sup> Simply *amśaved*, cf VII 9 I

8 Having recited the beginning triplet "We make thee hither like a chariot, for aid" he utters the call

<sup>1</sup> RV VIII 68 1-3

9 Having recited the antistrophe triplet "Drink this pressed herb, O Vāsu" he utters the call

<sup>1</sup> *anucara = pratirupa* ?

<sup>1</sup> RV VIII 2 1-3

10 Having recited the pragāthā to invite Indra "O Indra, come nearer" he utters the call

<sup>1</sup> RV VIII 53 5 6

11 Having recited the pragāthā addressed to Brahmanaspati "Now speaks Brahmanaspati" he utters the call

<sup>1</sup> RV I 40 5 6

12 Having recited the single (verse) "Agni is the leader" he utters the call

<sup>1</sup> RV III 20 4

13 Having recited the single (verse) "Thou, O Soma, with insight" he utters the call

<sup>1</sup> RV I 9 2

14 Having recited the single (verse) "The Maruts swell the water" he utters the call

<sup>1</sup> RV I 64 6

15. Having recited six verses (of the principal hymn beginning) "Thou, the terrible one, hast been born" he utters the call and recites the *avid* <sup>1</sup>

<sup>1</sup> RV X 73 1 C

<sup>2</sup> The *avid* is all collected together below VIII 10 C. Here VIII 16 is inserted. The whole śastra is in perfect agreement with the

Br XV 23

16 At this hymn the first responsive call' (of the adhvaryu) contains a form of the word *mad*

' At the first verse of the hymn, cf the Br XV 2 (somat modatva) TS III 29 5

17 At (hymns) of an odd number of verses (he inserts the nivid) after having recited the greater half'

' So if there are e.g. 17 verses, he recites before the nivid 8 verses of the principal hymn, cf XI 25 See Adv V 14 20

18 In the middle (he inserts it) at (hymns) of an even number of verses

19 At triplets, after having recited one verse

20 If the number of hymns is increased, (he inserts the nivid) in the last (hymn)

21 But the call is uttered at the (beginning of the) first

22 At the afternoon service (he inserts the nivid) leaving over the last verses'

' Of Adv V 14 23 Here the nivid comes before and last verse

23 The nivids he recites separately, by verse quarters  
vividā precise meaning? Means the same as *avātam* LB XV 8 Also  
VIII 7 19 Adv V 20 6

24 At the last verse-quarter the prnava (is inserted)

25 Having recited the remaining part of the hymn, and having uttered the call, he closes the sastra with the last verse, mutters the 'force of the sastra' and applies as offering verse'  
"Those who at the slaying of the dragon"

RV V 73 7 10

' I c 11

' Cf extra VII 9 6

' For the libation of the marutavāṇa grāha GH 5197

' RV III 47 4

## VII.20

### NISKA VILĀVA SASTRA

1 The rathantara is the pratha (stotra) which belongs to the niskevalya (sastra)

2 Or the bhṛat

3 For the (niskevalya, if it runs parallel to the) rathantara, the stotra triplets and antistrophe triplets are the two pragathas "Towards thee, O hero, we utter praise" and "Towards thee, for drinking first" \*

\* Which are made in three verses by repetition of CH p 307

\* RV VII 32 22 23 VIII 37,8

4 If it runs parallel to the brhat (as pratha samana) they are "Thee we call" and "Come thou thou to the worshipper" \*

\* RV VI 46 1 2 VIII 61 7 8 It is superfluous to remark that the stotra triplets are the same as that of the samana

5 "As he has conquered from times immemorial" is the intercalatory verse

\* RV V 74 6

6 The pragatha for (the sastra if it runs parallel to the) rathantara (pratha stotra) is "Drink of the juiceful Soma" \*

\* RV VIII 3 1 2

7 (If it runs parallel) to the brhat (pratha stotra) "Let him hear both" \*

RV VIII 61 1 2

8 (The hymn is) at the (sastra parallel with) the rathantara pratha (stotra) "Of Indra now will I proclaim the mighty deeds" \*

RV I 32 In this hymn thisavid inserts 1, of VII 19 15ff

9 At a (sastra which runs parallel to the) brhat-pratha stotra it is "Praise him" \*

RV VI 18

10 In a lower pitch of voice he should recite the closing-verse

This agrees to the letter with the Br V 4

11 Having muttered 'the strength of the sastra' he applies its offering verse "Drink the Soma, O Indra, let it gladden thee" \*

\* Of the sequel see the next CH p 201

\* RV VII 22 1 Agrees with the Br V 5

## VII.21

1, 2 At the soma sacrifice, at which both (the samana rathantara

tara and brhat) are applied, he leaves out, if the pratha is on the rathantara the pragatha which precedes the hymn and replaces it by the verses on which the brhat is based

In the case either the rathantara or the brhat is the pratha stotra

In the other of the two is applied in the midday pavamana laid

3 If the pratha is on the brhat, he replaces the pragatha by the verses on which the rathantara is based

4 This replacing takes place after the samapragatha in the sacrifices of Soma which follow on the agnistoma

As the uttha the stutis the alms etc In the case the sama pragatha is not left out

5 This manner of proceeding is called the reciting after the yoni (the verses on which either rathantara or brhat are based)

6 Kausuriki used to say that he should only at the rathantara and the brhat recite (the yoni) afterwards

7 The agnistoma which serves as model is of a limited (number of) sastras, therefore they take out the pragatha

It contains all in all 360 verses (hB XVI 9) Asv V 15 16

8 The call is made for the stotra triplet, for the antistrophe triplet, for the intercalatory verse, for the pragatha, for the hymn, for the nivid and for the closing verse

9 A horse is to be given at the nvids (to the reciter) or a choice object (mostly a milch cow from his possession)

At III 11 3 *asvam n vidāms anire dadyād iti*

## VII 22

### MAITRAYARUNA SASTRA

1 The samadevya (in the pratha stotra which belongs to the nishavalaya sastra) of the maitrayaruna

2 The stotra triplets and the antistrophe triplets are 'With what hast thou come to us the brilliant one' and 'With what art thou to us'

RV IV 31 1 3 (verses on which the samadevya is chanted) and VIII 93 19 21

3 'The samapragatha is Which mortal him, O Indra'

RV VIII 93 14 15

4, 5. The (principal) sūkta is : "Immediately after being born ' and (the paryasa) . "To thee, O Indra, bearer of the thunder-bolt ' ,

<sup>1</sup> RV. IV 48 and IV.19

6. As offering-verse' he applies "Willingly to us ' "

<sup>1</sup> For the subsequent ukthya grāha CII §205

<sup>2</sup> RV IV 20 4

## VII.23

### BRĀHMANĀCCHANSIN'S ŚĀSTRA

1. The naudhasa (is the prstha-stotra which belongs to the niṣhevalya-śāstra) of the brāhmanacchamsin, when the first prstha-stotra has been the rathantara

2. The śyanta, when it has been the brhat

3. The stotra- and antistrophe-pragathas are : "Him, who works wonders ' , and "This I appeal to thee ' .<sup>1</sup>

<sup>1</sup> RV. VIII 88 1,2 (the yoni of the naudhasa)

<sup>2</sup> RV. VIII 3 9,10

4. For the śyanta . "Towards him, of good gifts ' , and "I will worship the well renowned " <sup>2</sup>

<sup>1</sup> RV. VIII 49 1,2 (the yoni of the śyanta)

<sup>2</sup> RV. III 50 1,2

5. The samapragatha is . "These very sweet songs" .<sup>1</sup>

<sup>1</sup> RV. VIII 3 15 16

6. The hymn (uktha-mukha) is : "Indra the destroyer of strong-holds" <sup>1</sup> for the naudhasa.

<sup>1</sup> RV. III 34 (11 verses).

7. For the śyanta : "The Soma hath been pressed" .<sup>1</sup>

<sup>1</sup> RV. X 104 (11 verses).

8. (The paryasa) for both cases is . "Prayers have arisen" .<sup>1</sup>

<sup>1</sup> RV. VII 53.

9. As offering-verse' he applies : "He who loves the residue of the Soma, who is provided with the thunderbolt" .<sup>1</sup>

<sup>1</sup> For the subsequent offering of the ukthya grāha CII. '209

<sup>2</sup> RV. V 40 4.



## VII 24

## ACCHĪVAKA S ĀSTRA

1 The kaleyā (is the prsthā stotā which belongs to the nis  
kaleyā sāstra) of the acchāvaka

2 The stotra and the antistrophe pragathas are "With  
strength him who finds treasures" and "The swift one wished  
to gain victory" \*

\* RV \ III 66 1,2 (the yoni of the kaleyā)

\* RV \ II 32 20 21

3 The śrīma pragathā is "His part, surely, exceeds all" \*

RV \ II 32 12,13

4 (The ukthā mukha is the hymn) "He has strongly  
grown" \*

\* RV \ I 30

5 (The concluding part is) "This offering" \*

\* RV \ III 36

6 As offering verse he applies "Drink and grow" \*

For the subsequent ukthā, brahā CH §214

\* RV \ III 3 3

## VII 25

## GENERAL REMARKS

1, 2 What in (about) the āstras has, as a rule, not been  
specified (in the sacred texts) (of that now we shall treat)

Is it its meaning?

3 A pair of verses, the first of which is either a bibhā or  
bhakubh and the second a stobhratī is called 'a pragathā'

1 A bibhāta pragathā has a bibhā as first verse

5 A bhakubhā pragathā has a bhakubh as first verse

6 Having recited the brhātī, he repeats (its) last verse  
quarter, makes a pause at the first verse quarter of the following  
verse, utters the prāṇa at the second verse quarter, repeats this  
same verse quarter, makes a pause at the third verse quarter and  
utters the prāṇa at the last

7 In this manner three verses are got one brhātī, and two

kakubhs'

' Th Br has only The two he transforms by repetition into three (VV 4) Example The pragītha on which the rathantara is chanted and which is the stotra verse for the first prstha sastra (see VII 203) runs in the R̥gveda text (VII 32 22 23)

abhi tvā nra nonumo || 'dugdhā va dhenatah ||

īśanam asya jagatah svarā am || īśanam indra tashusah ||

na tvatāḥ anyo diyō na pārihito || na jāto na janisyate ||

asīdyanāto maghavanā indra vājino || gavyanāto tvā havāmahe ||

The first ver-e is a bīḥatī (8+8+12+8), the second is a satobīḥatī (12+8+12+8) These are now transformed in the following manner

abhi tvā nra nonumo || 'dugdhā va dhenatah ||

īśanam asya jagatah svarā am || īśanam indra tashusah || (1)

īśanam indra tashusah || na tvatāḥ anyo diyō na pārihito ||

na jāto na janisyate || (2)

na jāto na janisyate || asīdyanāto maghavanā indra vājinaḥ ||

gavyanāto tvā havāmahe || (3)

These are the verses required a bīḥatī and two kakubh Cf Vait XXII 8 As V 15 56

8 This manner of reciting prevails for the rathantara and the brhat

9 And for the hotrakas where these two prstha stotra verses are given as pragīthas

10 Everywhere (it prevails) for the jajūryajñīya (stotra) (and the corresponding stotra verses for the hotr in the ṛgīgnimaruta-sastra)

11 And for the pragīthas to invite Indra and the pragīthas addressed to Brahmanaspati

' See e.g. VII 19 10 11

12 For the bīḥatī (pragīthas) at other occasions than the aforesaid (the following rule prevails)

13 Having recited the bīḥatī he repeats (its) last verse quarter twice, makes a pause, utters the pranava of the half verse of the following verse, repeats the second verse quarter twice, makes pause, and with the last half verse utters the pranava.

14 This makes three bīḥatī verses'

' Cf As V 15 7 In this case we get

abhi tvā nra nonumo || 'dugdhā va dhenatah ||

īśanam asya jagatah svarā am || īśanam asya tashusah || (1)

īśanam asya tashusah || īśanam asya tashusah ||

na tvatāḥ anyo diyō na pārihito || na jāto na janisyate || (2)

*na jāto na janisyale ! na jāto na janisyale !*

*asvāyānto maghavanā indra vājino || gavyantas tād harāmāhe || (3)*

15 16 Of the kakubh he repeats the last verse-quarter and the second of the satobhrati. That makes three kakubhs.

' Here the kakubh a pragatya is treated (cf. sūtra 5). The kakubh (8+12+8) and the satobhrati (12+8+12+8) are transformed into three kakubhs.

8+12+8 (1)

8+12+8 (2)

8+12+8 (3)

The bold figures are the repeated quarters, cf. As. V 15 8.

17 The pragatyas follow this rule on account of being a stotriya or an anurupa.

' Hence seems to result that e.g. the soma pragatyas are not subject to this treatment.

## VII 26

1 (Subject to the same rule) although not being a stotriya is the invocation of Indra.

I read *indrānto* also 'stotriyah' (Comm. *stotriyānto* *indrānto*).

' See VII 19 10.

2 And the (pragatya) addressed to Brahmanaspati.

See VII 19 11.

3 In pankti verses he makes pause after each two verse quarters and with the fifth makes the pranava.

Verses of 4x8 syllables, e.g. RV I 29 cf. VI 63 cf. As. V 14 11.

4 In tristubhs, jagatis, 'alsarpanktis' and verses of two quarters (the mode of reciting) is verse quarter by verse quarter.

Verses of 4x5 quarters (e.g. RV I 65). The sūtra VI 3 10 treats of a special case.

5 The fourth and the fifth verse quarters receive the pranava.

6 But in verses of five quarters, which mainly are tristubhs or jagatis (which are extended tristubhs or jagatis), there he should, where a repeated verse quarter with a refrain is found, join these two (the fourth and the fifth) the verse quarter cannot be separated from the repeated quarter.

' Cf. the Br. VIII 6 *atīcchandasaḥ punaḥādā na jālāḥ ca punaḥ pūṣim cātaraṇḍīṇjīti*. So e.g. the verse RV II 43 2 a) could be recited



- 12 The pankti has five (quarters)  
 13 The anuśandhas metres have six (or) seven  
 14 The verse : "For this Marut troop" (I 127 6) has eight  
 15 The verse of the two quarters has two  
 16 These are as a rule eight syllabic  
 17 The jagati as a rule is twelve syllabic,  
 18 and the third quarter of the usnīh and brhātī  
 19 The satobrhātī has the first and the third quarter of  
 twelve syllables  
 20 Of the kākabh the middle quarter is of twelve syllables,  
 21 of the para usnīh the first quarter  
 22 The tristubh and viraj are of eleven syllables a quarter  
 23 The latter viraj has ten syllables a quarter  
 24 The viraj they call the āśvapankti  
 25 The pṛāṣṇī consists of five quarters each of five syllables  
 26 The jagati consists also of six eight syllabic (quarters)  
 27, 28 The next is by one or two too less, the bhurij by (one or two) excessive  
 29 The verses of a (metre) to be brought about are got at by dividing (them) by the (number of) verse quarters of the (metre) to be produced they are produced by dividing by (the number of) verse quarters of the (metre) which is to be brought about  
 For instance the Comm adduces as example I 20 29 : If brhātī verses must be produced from another metre e.g. the gayatrī if brhātī verses must be got through unreckoning from gayatrī nine gayatrīs ( $9 \times 24 = 216$  syllables) are equal to six brhātīs ( $6 \times 36 = 216$  syllables)  
 30 Gayatrī and usnīh anuśandhas and brhātī, pankti, tristubh and jagati this is the order of the metres which beginning with the twenty four (syllables), increase by four (syllables)

**VIII 1**  
**THE THIRD PRESSING**  
**(Trtiya-savana)**

1. They glide forward after the completion of the midday-service in the same manner as they have done for the midday-service<sup>1</sup>

<sup>1</sup> Cf. VII 14 12

**ĀDITYA GRAHA**

2. At the beginning of the afternoon-service, they proceed with the soma-draught destined for the Ādityas<sup>1</sup>

<sup>1</sup> Cf. OH. §217

3, 4. When he (the maitravaruna) has been addressed (by the adhvaryu) with (the words): "(Recite the inviting-verse) for the Ādityas", the inviting-verse is . "Through the favour of the Ādityas".<sup>2</sup>

<sup>1</sup> SB IV 3 5 20, Āp XIII 10 1.

<sup>2</sup> RV VII 51 1 (a tristubh KB XVI 1)

5. The (formula for) prompting (the hotr to recite the offering-verse) is "Let the hotr worship the Ādityas"<sup>1</sup>

<sup>1</sup> Praśadhyaya VII 4 n (ed. Scheftelowitz p 146): "Let the hotr worship the Āditya, the beloved ones, of beloved abode, of beloved law, the lords of the great abode the overseers of the wide air: May they give the good help of the Ādityas to this sacrificer who presses the Soma. Let the Ādityas do thus. Let the Ādityas graciously accept, be delighted, drink the Soma. Hotr, recite the offering verse".

¶ As offering-verse he applies: "Let the Ādityas, let Āditi be delighted".<sup>1</sup>

<sup>1</sup> RV VII 51 2 (tristubh KB XVI 1).

7. They do not gaze at the pouring out of the oblation<sup>1</sup>, nor do they partake of it.

<sup>1</sup> Cf. Āp XIII 10 4 (TS)

¶ These two prescriptions prevail also for the draught for Savitr.<sup>1</sup>

Cf. VIII 3 10.

# SĀVANIYA PURODĪŚA

9 When the arbhava pavamīna laud has been performed, they perform the victimal sacrifice from the manota on up to the ida and thereupon proceed with the cakes which belong to the (afternoon) pre-sing<sup>1</sup>

Of VII 11.

## VIII.2

### PRASĪHITA HOMĀ

1. The inviting-verse is. "At the third service the fried barley!"

<sup>1</sup> RV III 52 6 For the formula for prompting see VII 1 3, for the offering verse 1b 5.

2. (The inviting-verse) for (the oblation to Agni) Svistakrī is. "O Agni, at the third service".

<sup>1</sup> RV. III.28 5 For the prompting and the offering verse see VII 1 7 and 6

3 The hymns for filling (the bowls) is (the one beginning) : "Come here, ye sons of strength"

<sup>1</sup> Cf VII 4 1 and VII 17 3

<sup>2</sup> RV IV 1 75 (*undrārbharya* recd KB XVI 1)

4 The (formula for) prompting (the hotr to recite his offering-verse for the libation for the filled bowls which have advanced)

is "Let the hotr worship Indra from the afternoon-service".

Pratimādhya VII 4b "Let the hotr worship Indra from the afternoon-service, which is recompensed by Rbhu, Vibhu, Vaja, Bhīṣapati, the All Gods. The intoxicating drinks of morning, of midday and of this moment, have united for him. To the 6 that are strengthened, as a buffalo (in the water) plunging into (then), do thou advance! Taking possession of them with thy arms come near with thy two bay-steeds, pulling out thy cheeks, *ni-pṛthya* the residues of Soma. Here have advanced for him for Indra, the sharp soma-(draughts) mixed with milk. May he graciously accept them, be delighted in them. May he drink the Soma. Hotr, recite the offering verse."

5 The offering-verse for the hotr is: "O Indra, with the Rbhus rich in booty".

<sup>1</sup> RV III 60 6 KB XVI 2 *undrārbharya* *prasthītānām* *yajati*.

*jagatyā madatyā*

6 For the *maitrivaruna* "Ye son & drinking *Mitra* and *Varuna* "

' RV VI 68 10 AB VI 127

7 For the *brahmanacchamsin* ' *Indra* and *Bibhaspati* drink the *Soma* " '

RV IV 50 10 AB I c 8

8 For the *poti* "May they convey ye hither, O *Maruts* " '

' RV I 85 6, AB I c 9

9 For the *nesti* "As at home come ye to us " '

' RV II 36 3 AB I c 10

10 For the *acchavika* "Drink ye, O *Indra* and *Visnu* " '

' RV VI 69 7 AB I c 11

11 For the *agnidbra* "This praise " '

RV I 94 1 AB I c 12

12 All the rest is as at the morning service

13 When they have invoked the *ida* and partaken of the (*Soma* in the cups) that have advanced, they put down to the south of the *varisamsa* cups which have been deposited (in the *haviṛdhana* shed), near to each of their cups three balls of the cake mixed with (some of the) fried rice corns, with the formula over each ball "Here, ye Fathers, regale yourselves, each according to your share O Fathers pour in for yourselves " '

Which are one of the so called *puroḥṣas* (GH §121 IV)

' KB XVI 1 end *aur stanāms tri yasantana upasyanti*

### VIII 3

#### SAVITR GRAHA

1 2 When he (the *maitrivaruna*) has been addressed (by the *adhvaryu*) with the words "(Recite the inviting verse) for *Savitr* , the inviting verse is ' The God *Savitr* has become, so be praised

' SB I 7 4 7

' RV IV 54 1 KB XVI 2 '*astubhavi an cya*

3 The (formula for) prompting (the *hotr* to recite the offering verse) is ' Let the *hotr* worship the God *Savitr* " '

*Pra sadhyāya* VII 40 (ed. *Schefstelowitz* p 147) Let the *hotr*



worship the God Savitr. Let him frighten away distress, frighten away the wicked, let him excite the good (gift) of Savitr towards the sacrificer who presides the Soma. Let him do thus. Let God Savitr graciously accept. Let him rejoice, let him accept, let him drink the Soma. Holy recite the offering verse.

4 As offering verse he applies "May the household God, the delectable Savitr, assign treasures to the sons of wisdom, during their whole life. Let him drink the Soma, the oblations have exhilarated him, even the wanderer takes delight in his ordinance."

The verse (jagati, *hP* VI 3 *jagatyā jagati*) is quoted *pratikena* in *AB* III 29 4 although it does not belong to the *RV*. *Asv* gives it *sakalapāthena*.

#### VAISVADEVA SASTRA

5 The call at the beginning of a *sastra* during the afternoon-service and the *uktha* *sastras* runs "O *adhvaryu*, *sosomsavos*"

6 In the middle of a *sastra* it is the same as at the morning service

*Of* VII 91

7 And also the *suktam* and the following sacrifices of Soma

8 For the *vaisvadeva* (*sastra*) the opening and sequel (*anucata*) triplets are "This of Savitr we choose", and "Today for us, O God Savitr."

<sup>1</sup> *RV* V 82 1-3 and 4 6. Agrees with *hP* VI 3

9 The (hymn) addressed to Savitr is "The God hath become"

*RV* IV 51 *suktam* *samsati* *hP* 1c VII 96 is to be compared

10 (Then a verse addressed to *Vayu*) "With one and ten for thine own sake, with two and twenty for worshipping, with three and thirty for conveying (the sacrifice to the Gods) with thy teams, O *Vayu* do thou here unloose them"

<sup>1</sup> The verse may have been taken from *SB* IV 4 115 (rather than from the *VS*). Although it is not found in *RV*, the *AB* III 29 6 mentions only the *tristup* *hP* VI 3 *adhvaryūṁ samsati*

11 (Then the hymn addressed to sky and earth) "Forwards sky and earth with sacrifices"

<sup>1</sup> *RV* I 159 *hP* 1c *dyāvapṛthivī yam samsati*

12 The responsive call (of the *adhvaryu*) contains an expres

sion with the word *mad* ("to rejoice",

<sup>1</sup> KB \VI 3 *madat pratyūg, āti* Ap \III 138 the response is *madā moda wa* The source of Ap is certainly KB

13 (The one verse) "The maker of fair forms"

<sup>1</sup> RV I 41 KB I c *surcākrītaṁ amsatī*

14 Then the (hymn) to the Rbhus "They have wrought the car"

<sup>1</sup> RV I 111 KB *ārbhavam samsatī*

15 (Then come) the (three) isolated (verses) "This Vena", "In whom the mother", and "To the father"

<sup>1</sup> Same expression KB \VI 4

<sup>2</sup> RV \I 31 \ 633 IV 506 KB \VI 3 *tainām adityām bṛhas patyām itī samsatī*

16 (Then) the (hymn) addressed to the All Gods "May to us come favourable" leaving over the last two (verses) he recites the nidid<sup>2</sup>

<sup>1</sup> RV I 89

<sup>2</sup> See VIII 21

17 The last (verse of this hymn) is the closing one

18 The third he recites twice by verse halves

<sup>1</sup> The last verse must, according to the general rule be recited thrice KB \VI 3 *tasya dīti jaccāh paridhāniyān amsaty ardhava as tritayām*

19 Having muttered the formula designated as 'the strength of the sastra,' he applies as offering verse<sup>2</sup> "Ye All Gods, hearken to this my call"

\VII 96

<sup>2</sup> For the oblation of the valuvadeva graha cf OH 6236

<sup>3</sup> RV VI 52 13 (AB III 31 15)

## VIII 4

### SAUMYA GARU

1 When he has been addressed (by the adhvaryu) with (the words) "Recite the offering verse (for the libation) of liquified butter" he recites whisperingly as offering verse "The butter rests firmly"

<sup>1</sup> KB \VI 5 beg

<sup>2</sup> RV II 3 11

2 When he has been addressed 'Recite the offering verse for the (oblation of the) mess of rice destined for Soma,' he recites

is offering verse 'Thou, O Soma, together with the fathers'

RV VIII 48 13 As AB III 32 1

3 When he has been addressed "Recite the offering verse (for the libation) of the butter", he mutters whisperingly "Stride thou widely, O Vishnu, make wide room for our abode. Drink the butter, thou horn of butter, and speed the lord of the sacrifice ever onwards."

The verse is not specified in the Br. so the *śūtra* has had a free hand.

4 The offering (of liquified butter) at both sides (of the oblation of the mess for Soma) is optional.

'It rests with the lot whether the two libations of butter at 1 & 3 are both performed or only one of them (the last) see Baudh. VIII 14 bc.

The KB mentions the views of some authorities to offer only one libation but finally decides for the *pariyaga*.

5 The both having gazed on the mess of rice for Soma, touches with his two fingers the butter (which has been poured into a hole made in the middle of the caru)'

KB XVI 6 en 1

6 With the formula "Thou art the guardian of eye (sight) guard my eye- (sight)" he rubs his eyes (with the fat on his fingers)

Agrees with the Br. 1 c

## VIII 5

### PATNIVATĀ GRĀHA

1 When he (the *agnidhra*) has been addressed (by the *adhivaryu*) with (the words) "Agnidhra, recite the offering verse (for the oblation of the soma draught) destined for (Agni) with the wives (of the gods) he" (the *agnidhra*) recites whisperingly the offering verse 'With these, O Agni, on the same chariot come hither'.

Of SB IV 4 2 15

'*athā kṛtsmān ājya dhro juhota* KB XVI 6

'RV III 69

2-7 Having taken the draught (*graha*) from which no hinc has yet been partaken, he enters the *śūdras* through the eastern door, sits down to the north or the west near him or in his lap,

having said "Nest, invite me" he partakes of the remains of the Soma, touches water and returns along the way by which he had come.

' The rite about which nothing is found in the RV Brahmanas Rستا principally on SB IV 4 2 (6 18

## VIII 6

### AGNIMARUTA SASTRA

1 The yajñyajñiya stotra belongs to the agnimaruta (astra) (It consists of the following hymns and verses)

2 The (hymn) addressed to Vaisvinara "O Vaisvinara of broad radiance"

' RV III 3

3 (The single) verse "Let come hither, O Father of the Maruts"

RV III 33 1

4 The (hymn) addressed to the Maruts "The energetic"

RV I 87

5 As stotra and antistrophe (triplets) the two pragithas of the yajñyajñiya (laud) "By sacrifice on sacrifice to Agni," and "The God who gives treasures"

RV VI 48 1 2 the pragitha on which the agnistoma or yajñyajñiya stotra is chanted See PB VIII 6 5

' RV VII 16 11 12

■ (The hymn) addressed to (Agni) Jātavedas 'Bring a strong prayer to Agni'

' RV I 143

7 The three verses "Ye waters are wonderful"

RV X 91 3

8 The single (verse) "And may Ahī of the depths hearken unto us"

' RV VI 50 14

9 The two verses "May the consorts of the Gods favour us"

' RV V 46 7 8

10 The two verses "Rikā I call"

' RV II 32 4 5

11 The three aksarapankti (verses) "The new friend has gain-

ed ' '.

RV VI 147 9

12 The three (verses) addressed to the Fathers "May the Fathers arise" ' '.

RV V 151 3

13 The (verses) addressed to Yama "Sit down on this straw O Yama", "Matahi with the Kavyas", "Come with the Angiras, O Yama" ' '.

RV V 144 3,5

14 The three verses "Sweet, forsooth, is this" ' '.

RV VI 147 1 3

15 At those verses the responsive call of the adhvaryu contains a word derived from the verb 'to be drunk'.

' In agreement with the Br VII 8 See eg Ap VIII 15 14

16 The isolated verses "By whose vigour", "Of Vishnu now will I proclaim", "Stretching the thread" ' '.

' As given already III 204

RV I 154 1

RV V 58 6

17 Having closed (the *śāstra*) with the verse "May the bountiful Indra for us" he mutters the formula called 'strength of the *śāstra*' and applies as offering verse "May Agni with the Maruts" ' '.

RV IV 17 20

' For the subsequent libation CH 3244

' RV V 60 8 The whole *śāstra* agrees with the Br XVI 7 8 In VI 81 eg the nominative *akṣarapanktayah samsati* in striking. Could it have been taken over thoughtlessly from the Sūtra VIII 6 11 ?

## VIII 7

## GENERAL REMARKS

1 The first *ṛivid* (belong-) to the *marutavātya* (*śāstra*) ' '.

VIII 16

See VII 19 5ff

2 The second to the *niskṣālya* (*śāstra*) ' '.

VIII 17

See VII 20

3 The third and following ones (belong) to the *śaṣṭadeva* and the *agnimūrti* (*śāstra*) ' '.

<sup>1</sup> The nividṣ contained in VIII 18-21 belong to the vaiṣvadeva sastra (VIII 38ff) the nividṣ contained in VIII 22-24 to the agniraruta (VIII 6)

4 The last belongs<sup>1</sup> to the ṣodasin<sup>2</sup>

<sup>1</sup> The nivid in VIII 25

<sup>2</sup> See IX 5

5 As many hymns there are, so many are the nividṣ

6 The call is (inserted) before each hymn (in a sastra)

7 And before each nivid

8 And before each isolated verse

9 And before the closing verse

10 At the vaiṣvadeva sastra before the opening and the sequel triplets

11-18 At the agniraruta before the strophe and the anti-strophe triplets, before the verses "Ye waters are wonderful," before the verses to the Consorts of the Gods,<sup>3</sup> one to Raka,<sup>4</sup> the akṣarapauktī verses,<sup>5</sup> the verses to the Fathers,<sup>6</sup> to Yama,<sup>7</sup> and the svādushikṛta-verses<sup>8</sup>

<sup>1</sup> VIII 67

<sup>2</sup> ib 9

<sup>3</sup> ib 10

<sup>4</sup> ib 11

<sup>5</sup> ib 12

<sup>6</sup> ib 13

<sup>7</sup> ib 14 The agn has twentyone calls AB XVI 7 leg see note 4 on §242 in CH p 373

19 Not hastily is the (mode of) recitation of the vaiṣvadeva (sastra)

<sup>1</sup> *vijalam* must mean the same as *drālam* of the Br XVI 3 en1 The word also Āsv V 20.6 and above VII 19.23

20 Quickly is the mode of recitation of the agniraruta (sastra) with the exception of the verses "Ye waters are wonderful"

Agrees with the Br XVI 7 The reason why these verses are recited slowly may be a practical one cf Āp VIII 16.13

21 Having deposited 'the soma draughts in waters,'<sup>1</sup> and having performed of the victim sacrifice the rits which begin with the after offerings and which end with the *śamyu*<sup>2</sup> they proceed with the haryojana (draught)

This refers to the acts described in CH §245 Supply to the north of the Abavajye of VIII 9.2 and CH §245 *apsusomān* is possibly to be taken as one word cf SB IV 4.3.13

\* In continuation of VIII 19 The victim's sacrifice is concluded  
VIII 9 10

## VIII 8

## HARIOTJANA GRAHA

- 1 The inviting verse is "Stand still, O bounteous God" <sup>1</sup>  
RV III 53 2 (tristiti KB VIII 6)
- 2 The (formula for) picking up is "Of the Soma mixed with  
fried barley, O Indra" <sup>2</sup>

Pravayithaya VII 4 9 (ed. Schellertowitz p 147) Of the Soma mixed  
with fried barley, O Indra eat and drink Let thy bay (steeds) chew  
the grains (and) smell at the residue of Soma Pour (it) out on the  
track of your chariot If shouldst thou 'Where hast thou intoxica-  
ted thyself?' (thou shouldst answer) 'At (the dwelling of, this sacri-  
ficer who presses the Soma' 'On him what hast thou bestowed?  
'Exceeding strength the result of sacrifice's approval all what he has  
wished that has been realized' Hiti, recite the offering verse"

- 3 The offering verse is "I yoke through holy power thy bay  
(steeds)" <sup>3</sup>

RV 1826 (jagati KB 10)

- 4, 5 The secondary verse is either "Of the Soma mixed with  
grains Agni partake", or simply "Of the Soma, O Agni, partake"

Read *di'anscr'ntam* here as in extra 2

- 6 With (the formula) "Of thou that art washed in water, O  
God Soma, who knowest the mind (of men), who art by men  
lauded with lauds and praised with praise (hasti) and offered  
with sacrificial formulas, who art the horse winning, cow-winning  
beverage, of thou who hast been called near I, being called near,  
partake"; they partake only by smelling at it and thereupon  
distribute the grain"

<sup>1</sup> The *yajus* is a variant of a well known one

<sup>2</sup> So SB IV 4 3 11 *j'rasair etā bhak'ayanti*

- 7 The host should try to get the greater part of them

<sup>1</sup> according with the Br VIII 6 *tasām bhuyiṣṭhā dhānānām ādada*

- 8 They leave the *indas* along the same way by which they  
enter it at the morning service

<sup>1</sup> (VI 13 2 and 5)

- 9 With (the verse) "I, even as ye did set free the Buffalo cow"

having gazed on all the dhṛisya they betake themselves to the Ahavanīya, passing to the north of the agnidhrya (shed)

<sup>1</sup> RV IV 12 6—the use of this verse here is peculiar to our Sūtra, but it is alluded to in the Br XVIII 6 *śadīcam jāpanti*

### PRAYASCITTIS ETC

10 In the fire of the agnidhrya shed they perform the libation for atonement with (the following mantras and verses) “*śhukh bhurāh śrah*” <sup>1</sup> “Be, O Agni, nearest to us”, “Do thou O Agni, appease the wrath of Varuna, and “May this, O Mitra and Varuna” <sup>2</sup>

<sup>1</sup> RV IV 15 IV 14 V 477 The Br I c again has only an allusion to these ahitis. According to sūtra 9 they go to the Ahavanīya probably the act of sūtra 10 is an interruption in their way to the Ahavanīya they offer in the agnidhrya fire

11a Then they throw the grains (at which they have sinelled (sūtra 1) at the border of the ashes of the Ahavanīya with (the formula) “Be ye fillers! fill me with children and cattle” <sup>3</sup>

<sup>1</sup> Agrees with the Br XVIII 6 end

<sup>2</sup> The yajus is a variant in TS cf Ap XIII 17 8

11b Thereupon they put each of the five chips into (the Ahavanīya fire)

The Br XVIII 7 has *sakālān*

### VIII 9

1 With (the formulae) “Thou art the expiation of the fault committed by myself Thou art the expiation of the fault committed by men Thou art the expiation of the fault committed by the Fathers Thou art the expiation of the fault committed by the Gods, and of what fault I have committed willingly and unwillingly, of all that art thou the expiation” <sup>1</sup>

Nearest to these formulae comes VS VIII 13

2 Turning themselves around their left arm as axle, they sit down to the north of the Ahavanīya each behind his bowl of ‘some draughts in waters’, put strainers into them and shuffle them (the bowls) with (the verses) “The waters have united with the waters, the herbs with juice Let the rich ones be



mixed with the moving ones, let the sweet ones be mixed with the sweet '3

Where the bowls have been deposited (*antarvedi* KB XVIII 8 cf above VIII 7 21)

<sup>2</sup> *dūri* grass blades (*darbhapiṇṇī* lāni the Br)

<sup>3</sup> The verse is a variant on TS I 18 6

3, 4 (When they have said) "We are invited all of us" they partake of these draughts by smelling at them with the (formula) "Of thou that hast been washed in water, O God Soma, who knowest the mind (of men), who art the horse winning, cow winning beverage of thou who hast been called near, I, being called near partake"

b With (the two verses) "Let this praise fetch you, O Maruts" and "By whose vigour the spheres were propped up"<sup>2</sup> they pour (the contents of the bowls) out in an eastern or a northern direction

RV VII 36 9

<sup>2</sup> See above III 20 4 and IV 11 6 where also these two verses occur together Cf Ap VIII 18 1 Here the Sutra and the Br XVIII 8 seem to disagree as the Br prescribe a single verse addressed to Vīṣṇu and the Sutra uses two verses addressed to the All Gods and to Vīṣṇu and Varuna

6 They address (the contents when they have been poured out) with (the verse) "I send you off to the ocean"<sup>1</sup>

Cf IV 12 6

7 They thereupon touch their breast with the four verses "Hail to us the Goddesses

See IV 11 6b

8 The touching of the vital breaths and the wiping of the mouth is also same

As formerly described IV 6 11 The Br is less only *prāṇāni sam mṛsanāni*

9 Having turned themselves around to the right they partake, in the *agnidhriya* shed, of sour coagulated milk, (in the same manner) as the partaking of the sour coagulated milk<sup>1</sup>

<sup>1</sup> This refers to IV 13 2

10 Having brought to an end the *patnasamyajña*,<sup>1</sup> he descends, when the *śmīstaryajus* oblations are performed,<sup>2</sup> unto the *avabhritha* (the *hastal bath*)

<sup>1</sup> The acts continue the vital sacrifice (cf VIII 7 21) cf OH 5252

its last act falls after the barren cow (VIII 12 11)

### VIII 10 AVABHRTA

1 With (the verse) "May the strength again come to me, again the soul, the property and the sacred lore May the dhisnya fires again each on its own spot here be maintained the sacrificer should fix his looks on all the dhisnyas<sup>1</sup>, and either at this moment or after the slaughtering of the anubandhya cow gaze on all the officiating priests with the verse 'The two wise youths bestow according to the law, the truth Ye lords of the law, of the truth let us dissolve our alliance' "

<sup>1</sup> The verse is a variant on IV VII 67 1

<sup>2</sup> The act is recorded nowhere else

<sup>3</sup> This act finishes the alliance closed at the tan usaptra ceremony of CH §251

2 Whilst he (the sacrificer) goes along (with the others to the water side) (he mutters the verse) "A broad path has King Varuna made "

RVI 24 8 The act may rest on SB IV 4 5 4

3 All of them join in the finale of the saman

Cf Ap XIII 20 4

4 With (the formula) "Homage to Varuna, trodden upon in Varuna's rope " he puts his foot in the water

Cf SB IV 4 5 11

<sup>1</sup> It is not certain who is meant probably the sacrificer

### VIII 11

1 (Then takes place) the sacrifice to Varuna

2 It is a modification of the sacrifice on full-moon day<sup>1</sup>

<sup>1</sup> See I 16 12 agreeing with the Br XVIII 10 *atraghnan avabhrta bhavata*

3 Or the (verses with which the butter portions are offered) are those containing the words 'in the water' "In the water, O Agni", "In the water my Soma" "

the earth<sup>1</sup> this wide terrestrial world, which glory there is yours, O Ásvins, thereby sprinkle me" the hotr sprinkles him self when coming out of the water of the lustral bath)

<sup>1</sup> This rite occurs only here. Meaning of the verse is doubtful

14 The sacrificer, whilst coming (out of the water and returning mutters) the (verse) "I, a human being, come to my dwelling with auspicious look"

<sup>1</sup> Known only from our Sutra

15 With (the verse) "May Pusān, possessor of a thousand cows sit down here" he sits down (on his usual sitting place) and lays two fuel-sticks on the bhavaniya, the first with "Thou art the fuel stick of the Gods", the second without mantra

Of SB IV 4 5 23

16 The same does his wife in the Garhapatyā without any mantra,

## VIII 12

### UDAYANIYESTI

1 By the introductory sacrifice the concluding sacrifice is explained<sup>1</sup>

<sup>1</sup> Cf V 4 7 ff

2 There is inverting of the inviting and offering verses

KB VII 8 *yāh prāyanīyāyām puronutākyaḥ in udayanīyāyāḥ yāyāh karoti yā yāyāḥ tāh puronutākyaḥ*

3, 4 He sacrifices to Pathya svasti on the fourth to Savitr on the third place<sup>1</sup>

<sup>1</sup> In the prayanīya the sequence was Pathya svasti, Agni Soma, Savitr, Aditi, here it is Agni, Soma, Savitr, Pathya svasti, Aditi, in accordance with the Br VII 8

5 A barren cow must subsequently be fettered (and immolated) to Mitra and Varuna

6 Or (it may be replaced by) an umkṣa

All as in the Br XVIII 12 13

7. The inviting verses are "Might I bring you, O Mitra and Varuna" (for the sacrifice of the omentum), "This your greatnes, O Mitra and Varuna" (for the victim's cake), "Sprinkle, O

Mitra and Varuna, by our delightful oblation<sup>1</sup> (for the sacrifice of the parts of the victim)

<sup>1</sup> RV I 152 7

<sup>2</sup> RV V 62 2

<sup>3</sup> RV VII 65 4

8 The offering verses (for the same occasion are successively) "Ye both are clad in garments of fat",<sup>1</sup> "What is most abundant",<sup>2</sup> and "Stretch out your arms"<sup>3</sup>

<sup>1</sup> RV I 153 1

<sup>2</sup> RV V 62 9

<sup>3</sup> RV VII 62 5 All agrees with the Br XVIII 13

9 From the sacrifice connected with the consecration<sup>1</sup> on up to the end of the sacrifice of the barren cow, he does not cause the mistress of the house to speak (the verse),<sup>2</sup> nor does he strew the grass blades<sup>3</sup>

See V 8 1

<sup>1</sup> See I 15 13 15 Because all these istis end with the patniyamajās or the samyuvaka This agrees verbally with the Br VII 2 heg

10 At the end of the sacrifice of the barren cow he causes her to speak the verse and strews the grass blades down before (to the east of) the dhismya of the agnidhri

11 The heart spit he addresses<sup>1</sup> with (the following formulas and the verse)<sup>2</sup> "Do not hurt the waters nor the herbs Thou art pain (heart) To him whom we hate may go thy pain"<sup>3</sup> "From every abode of thine, O king Varuna, therefrom set us free From the oath we swear by the waters by the king, by Varuna from that set us free"<sup>4</sup> Then they touch water with (the formula) "May the waters and the herbs be friendly disposed to us", and sprinkle it to the south with the formula "May they be unfriendly disposed to him who hates us and whom we hate".

<sup>1</sup> With adra 12 the victimal sacrifice is now closed of VIII 9 10

This procedure rests on SB III 8 5 11

<sup>2</sup> The mantras are taken from different Vedic Samhitās (see e.g. SB I c 10)

12 Or the amikā (if this replaces the barren cow) begins with the butter portions

13 It is a modification of the rite of new moon<sup>1</sup>

<sup>1</sup> See I 16 13

14 It is without the prose formula of the Svistakrt<sup>1</sup> and ends with the adi ceremony

<sup>1</sup> See I 9 2 and Ap XVIII 21 10.

# VIII 13

## UDĀVĀSĀNĪSTI

1 Having settled down to the north, he pours out with a verse addressed to Viṣṇu on this new fire a full spoon and performs the sacrifice on the newly chosen spot<sup>1</sup>

<sup>1</sup> All in agreement with the Br XVIII 14

2 It is an ṛtī to Agni<sup>1</sup>

<sup>1</sup> A puroḥita on five or on eight<sup>1</sup> kapila (the Br)

3 It is a modification of the rite of full moon day<sup>1</sup>

<sup>1</sup> See I 16 12 (agrees with the Br)

4 The (inviting and offering verses) which (are used) at the renewed establishment of the sacred fire,<sup>1</sup> (are used) for the (principal) oblation and the one for (Agni) Śvīstakṛt

<sup>1</sup> See II 5 18 Agrees with the Br XVIII 14

5 If (the principal oblation) is a caḥ on five kapila,<sup>1</sup> the ṛtī conforms to that of the renewed establishment

<sup>1</sup> Which also is allowed Kṛ 1c

6 When the ṛtī has been brought to an end, he (the sacrificer) performs the agnihotra of the evening

Agrees with the Br 1c

# VIII 15

## BRAHMATYANI SOME

1 Until the end of an act for which he utters (his formula of) prompting, he restrains his voice

This seems to refer to the *maitravaruna*, cf. V 16 1

2 Likewise from the call on' unto the secondary *vasat* \*

\* At the beginning of a *sastya*

\* Cf. Ap. XIV 108

3 During the morning litany the brahman (restrains his voice).  
AB V 33 4

4 After he has partaken (of the soma draught) (he restrains his voice) until the impulse

Which impulse (*prasaṣ*) is meant?

5 From the impulse on, unto the secondary *vasat*

\* 6 After he has heard the end of the *atipraṣa*, up to the act of bringing the overnight-water around (the *vihara*).

\* See A 1 11 This refers to *ahinas*. Cf. Laty. V 125, Katy. XII 6 20

7 Before the *pavamana* (laud) the oblation to the drops (must be performed by him, with (the two verses) "What drop of thine leapeth away" and "The drop leapeth away" \*

\* RV. \ 17 12 and \ 17 11. Cf. OH. § 134h, § 172 § 221. Cf. Ap. XIV 9 5.

8 And thereupon he glides along the (others) who glide (towards the place where the *pavamana* laud is chanted) \*

\* Cf. Ap. 1c

9 Likewise does the *maitravaruna* \*

\* But he does not perform the oblation of *sutra* 7

10 At a ceremony which is connected with a high altar built of bricks, he (the brahman) mutters, whilst the fire is being brought forward, the *atipraṣa* hymn

\* RV. \ 103. Cf. Ap. XVII 14 7 with the note in the Germ. transl.

11 (The verse) "All regions, at the south, all Gods hath he worshipped. Of the sweet *gharma*, consecrated by 'hail', drink ye, O *Asvins*," he mutters whilst accompanying the *mahavira* \*

\* With slight variation taken from other *Saṃhitā* or *Brahmana* sources.

\* This refers probably to the same moment as the precept for the *hotra* at V 10 15

12. At the moment when the *vasat* has been said (over the offered *gharma*) he mutters "Ye *Asvins*, drink the *gharma*, the hearty one with daily favours. Homage to the Web weaver, to

## Heaven and Earth'

See SB XIV 22 19 where this verse is the anumantrāya by the brahman

13 After the secondary vasat (he mutters) ' The Asvins have drunk the gharma Heaven and Earth have consented May gifts be present here \* \*

In SB XIV 22 19 this verse is spoken by the sacrificer It is just possible that the contents of sūtra 11-13 are taken from Laty (or Drahya) V 73 5

14 What has not been stated (above) is similar

To the other ritual as the sacrifice of full and new moon

15 This is the brahman as (part of the) acts for the (sacrifice of) Soma

## VIII 16-25

## THE NIVIDS

## VIII 16

## NIVIDS FOR THE MARUTVĀTĪYA SASTRA

1 "May Indra accompanied by the Maruts drink the Soma—who is praised by the Maruts, who is accompanied by the troop of the Maruts—whose inspirers are the Maruts, whose friends are the Maruts—the Gods who applauded him—at his conquest of the waters, at his victory over Vṛtra—at his slaying of Śambhara at his seeking of the cows—as he praised (?) the traces that were to be kept concealed—in the farthest distance—He slew Vṛtra, he freed the waters—together with the strength of the Maruts—And the prayers strengthened him—irresistible by their might—Paying reverence to the Gods—together with his allies the Maruts—may Indra accompanied by the Maruts here hearken, here drink of the Soma May the God favour this God invocation with divine thought May he favour this priesthood, this reigning order—May he favour this soma pressing sacrificer—he the wonderful with wonderful help—May he hear the prayer, may he come with help

2, 3 Now the (formula called) the strength of the *śastra* "Form conformable, corresponding beautiful form here blessing ! For the hearing thee The *ul* *thra* (*śastra*) has been uttered for Indra"

This passage is rather incomprehensible of the usual *ukthavirya* VII 96

### VIII 17

#### NIVIDS FOR THE NISKRVĀLYA

1 "May the God Indra drink the Soma—he who is the most manly amongst the single ones—the most courageous amongst born in great numbers—the driver of the bay steeds—the lover of *Prāṇi*—the wielder of the thunderbolt—the destroyer of the citadels—the demolisher of the citadels—the leader of the waters—the leader of the warriors—the overpowering, far renowned—the wealth granting the one of wonderful skill—the God who willingly has come here—May the God Indra hear I en here, may he here drink the Soma—May the God favour the God invocation etc as above

2, 3 Now the formula 'strength of the *śastra*' "Thou art the sovereign, thou art the self ruler, thou art the ruler far and wide, thou art the king, thou art the over powerer, may we overpower whom we hate—For the listening thee ! The *śastra* has been uttered for Indra'

### VIII 18

#### NIVIDS FOR THE VAISVADĪVA ŚĀSTRA

1 'May God *Savitṛ* enjoy the Soma—the golden handed, beautiful tongued—of beautiful arms, of beautiful fingers—of efficacious instigation thrice a day—who has incited the two wealth possessing ones—both delighting in his incitation—procuring the excellent (gift) of *Savitṛ*—the milk giving cow—the draught ox—the swift courser—the victorious charioteer—the prolific wife—the youth fit for the assembly—May God *Savitṛ*



drive away by his incitation the grief, may the wicked— may he hearken here, may he enjoy the Soma— May the God favour the God invocation” etc as above

## VIII 19

1. “May Heaven and Earth enjoy the Soma— the father and the mother— the milch cow and the bull— the fortune procuring and the dhīṣana— the one of good semen and the one of good milk— the beneficent and the wonderful— the one rich in food and the one rich in sap— May Heaven and Earth hearken here— May the two Goddesses favour this God invocation with divine thought— May they favour this priesthood, this reigning order— May they favour this soma pressing sacrificer— they the wonderful with wonderful help— May they hear the prayers, may they come with help”

## VIII 20

1 “May the Rbhus, the Gods, enjoy the Soma— the skilful by their activity— by their work deft handed, by their riches most rich— by activity most active, by power most powerful— who fashioned the milch-cow, the all impelling, omniform— they fashioned the milch cow, she became omniform— they awakened, the young ones, enjoying— they yoked the two bay steeds, they went up to the Gods— after the lapse of a year, skilful, they came to a part of the sacrifice —May the Rbhus, the Gods, hearken here, may they enjoy here the Soma May they favour this God invocation with divine thought —May they favour this priesthood, this reigning order —May they favour this soma pressing sacrificer— they the wonderful, with wonderful help May they hear the progress, may they come with help”

## VIII 21

1 “May the All Gods enjoy the Soma— They all, worshipped

everywhere—the exceedingly great—having dressed food, having half —jointly conveying the cooked food—they who stand in heaven and on earth—on the waters and the sky—on the sacrificial strew and the altar—on the sacrifice and in the intermediate region—they whose soul in the mind, whose messenger Agni—ye who are three and eleven—and three and thirty—and three and three hundreds—and three and three thousands—so many at the rising—so many at the setting (of the sun)—so many are their consorts—so many their wives—so many followers—so many attached to giving—or, ye Gods, ye are more numerous than that—May I not be separated, O ye Gods, from your—nor from your—May the All Gods hearken here, may they enjoy the Soma—May they favour this God invocation' etc as above,

## VIII 22

## NIVIDS FOR THE ĀGNIMĀRUTA SASTRA

1 "May Agni Vaisvanara enjoy the Soma—the fuel stick of all the Gods—the imperishable divine light—who hath shone for the clans of men—who hath shone on the days of old—imperishable on the foremost rank of the dawns—who illumines the sky and the earth—and the wide intermediate region—by his light may he bestow protection on him who is worthy of sacrifice—May Agni Vaisvanara hearken here may he enjoy the Soma—May he favour this God invocation' etc as above

## VIII 23

1 ' May the Maruts, the Gods, enjoy the Soma—who possess good praise, good laud—who chant hymns, who are very vigorous—the foggy ones, clothed with rain—the impetuous, the sons of Prāni—the radiant, wearing golden brooches—the strong whose coming brings happiness—the heroes with invincible chariots—May the Maruts, the Gods, hearken here, may they enjoy Soma—May the Gods favour this God-invocation' etc as above

## VIII 24

1 "May Agni Jatavedas enjoy the Soma— he of beautiful front, of splendid light — the house-lord who is never from home— who is visible through the darkness— to whom belongs the oblation of butter, the adorable— of thick covering, whose sacrificer is never laid low— the invincible victor as he avails the enemies— O Agni Jatavedas, procure power and victory, *stus* 'stusah' —Protect from anguish him who enkindleth (thee)— May Agni Jatavedas hearken here, may he enjoy the Soma May the God favour the God invocation ' etc as above

2, 3 Then the (formula called) 'the strength of the sastra  
 "Splendour thou art Boldness thou art Violation thou art  
 Subjugation thou art Separation thou art Basis thou art  
 Support thou art The one who must be supported thou art  
 For hearing thee The sastra has been uttered for Indra, for the  
 Gods"

## VIII 25

## NIVIDS FOR THE SODASIN

1 "Under inspiration of this, O singer, may Indra enjoy the Soma— under inspiration of this, O singer, Indra slew the dragon —under inspiration of this, O singer, Indra slew Vritra —under inspiration of this, O singer, Indra propped the sky and spread out the earth —under the inspiration of this, O singer, Indra traversed the intermediate region and raised the sun on the sky —under the inspiration of this, O singer, Indra elevated the Aryan race and threw down the barbarian race —under the inspiration of this, O singer, Indra made swell the not swelling ones and incited the not quick —under the inspiration of this, O singer, Indra brought to standstill the mountains which moved about like leaping antelopes —under the inspiration of this, O singer, Indra raised the stream of the waters —under the inspiration of this O singer, may Indra hearken here who resides in the mountains' Under the inspi

ration of this, O singer, may Indra hearken here . May he enjoy the Soma . May he favour this God-invocation" etc as before

<sup>1</sup> *upa,ira* *gh-t* is impossible the variant *girisghāh* gives at least a good word, although *upa* is not accountable and the epithet *girisghāh* does not fit in for Indra

2, 3 'Then 'the strength of the *sistra*' "By the heights the height,' the summits of the ruddy one The body of svarga, on the firmament".'

<sup>1</sup> Meaning?

## MODIFICATIONS OF THE SOMA SACRIFICES

## IX 1

## PARIBHASĀS

1 The agnistoma (explained in the preceeding chapters) is the model for the sacrifice of twelve days and the (other) one day soma sacrifices

2 We shall (now) explain its modification

3 An appellation occurring in the model, when mentioned at (the occasion of) a different substance, annuls the (rule of) the model

' This should mean, according to the Comm. that for instance the prayajās of the 1st (I 6 16) are in the animal sacrifice (V 15 10) replaced by nine

4 (Likewise does) a prohibition

As examples the Comm. cites: The mutterings are left out (III 16 19) He omits the pro = texts (III 16 11)

5 (Likewise does) the aim

As example the Comm. cites *catuśtrīṃśad iti parastād vai kṛṇām* (XVI 8 24) as against *advisatir asya vai krayah* (V 17 6)

6 (Likewise does) the number (?)

' Exclusion? limitation? specification? Meaning uncertain The Comm. quotes as example II 16 2

7 Or an addition

' When it is said that the *nīketalya* and *mautvatīya* sastras contain five hymns

8 By the addition of three sastras after the *agnimaruta*-astra the ukthya comes about

' Which then comprises 15 lauds and 15 recitations

9 By the addition of one after the ukthya sastras the sodasin

10 By the addition of thirteen after the sodasin the over night rite

11 The place (of insertion) is below the *agnimaruta* sastra and the after offerings of the victima's sacrifice

See V III 7 21 Thereby the inserted sastras fall before the *śūling* part of the sacrifice before the *yajna pucchā*

<sup>2</sup> RV. X 68

<sup>3</sup> RV. X.42.11

<sup>4</sup> RV. VII 97 10     Aitareyins and Śaunakas agree only partly

## IX.4

### UKTHYA (ACCHĀVAKA)

1. 'The narmedha stotra belongs to the acchāvaka.'  
' PB VIII 84 note 2, III
2. (It consists of the following parts.) 'The triplets "For, O Indra who lovest the chants"' are the stotra- and antistrophe-triplets.'  
' RV. VIII 98 7-9 and 10-12
3. (The hymn) : "The season, the mother" '  
' RV, II 13
4. (The hymn) : "Of Viṣṇu now" '  
' RV. I 154
5. (The hymn) : "Him who drinks of the Soma" '  
' RV I 155
6. (The hymn) : "With the rite" '  
' RV VI 69
7. As offering-verse he applies : "O Indra and Viṣṇu, ye lovers of the soma juice".  
' RV. VI 69 3     The Aitareyins agree only partially. On the whole cf. KB XVI 11 where only the words *cātara cātara sūktāni bharaṇi* do not agree with the Sūtra, as only the last ukthya śūtra has four *śūktas*, the others two

## IX.5

### ŚODĀSIN

1. At the moment when they are going to hold the hand for the śodāsin, the sacrificer should rever the śodāsin draught (of Soma) with (the verse) : "Than whom no other is born higher, he who encompasses all beings; Prajāpati, being united with creatures, is associated with the three lights, he the śodāsin".  
' The verse in this connection only in the Jh
2. As stotra triplet he recites (the two verses) : "Indra, enjoy

thou—drive on—come, O Hero, with the bays here—drink of the Soma—like a wise one (?)—loving the sweet (draught)—fan one for intoxication”. (1)

“O Indra, thy belly—like one to be praised—fill thou with the sweet (draught)—like the heavens—with this Soma—like the sky—unto thee have advanced the well-recommended intoxications”. (2)

“Indra, the swiftly overpowering—like a friend—has slain Vitrā, as a yati—He split the cave—as Bhīgu—ho overpowered his foes, for the intoxication of the Soma”. (3)<sup>1</sup>

<sup>1</sup> On these verses of the Śamayeda the gaurivita is chanted (PB. XII 136 and 32). The spaced parts are the upasargas which do not properly belong to these verses, see the Paipp recension in JAOS XXV p 126. These upasargas are added in order to obtain an anustubh, here anustubh viraj of 34 syllables, because the sodasin is *anustubha*, resting on anustubh ver or. Although the verses are not recorded in the RV they are presupposed by the KB XVII.1, where we read these verses, when they are summed up together, are equal to five anustubhs and a pada of ten syllables is left over (the first verse must be recited thrice and so they are 6 in number, each verse has 34 syllables.  $3 \times 5 = 170$ , whilst five anustubhs  $5 \times 33$  make 165). Of these ten verses two are to be (reckoned) to each (verse of 32, in order to get equally verses of 34 syllables).

3 (Immediately afterwards) the single (verse is recited): “Of such one as thou, O lightful one”<sup>2</sup>

<sup>1</sup> RV VIII 46.1 This is a gayatī and is added immediately after the preceding verses to make up the six anustubhs. Reckoning not very clear? There is no anurūpa trīca to this stōtriya as is expressly affirmed in the Br XVI.1 *etaditirupita u hahe 'anurupam kurvanti. tad u vā ahni etc.* Can the author of our Br have had in mind the rite of Asv (VI 31), who it seems, is the only author who cites such like verses as anurūpa trīca?

4 He then intertwines<sup>3</sup> a triplet in gayatī and a triplet in paṅkti metre “May the bay steeds convey thee hither” and “Let drink of the sweet”<sup>4</sup>

<sup>1</sup> *uttharati* in the same as *vyatisayati* as appears from the KB. itself and from AB IV 3.1

<sup>2</sup> RV I 16.1-3, I 84.10.12

5-7 Connecting with the first verse quarter of the gayatī verse the first verse quarter of the paṅkti verse, he makes a pause, connecting with the second the third, he makes the pra-

nava, with the third he makes a pause

8 Two verse quarters of the pañkti remain With these he makes the pranava

1 So we get the following six anustubh verses

*ā tvā vahanān harayo* (1 16 1a) *śāṇḍor ilikā vira vira* (1 84 10a)

*vrca iam somapitaye madhvah pibanti gauryo* (3)

*indra tvā suracāśaso ya indre na sayāvarih*

*vrśā madanti sobhase vasuḥ anna svarājyo* (2)

*imā dhānā ghrītasnūo tū asya prsanāyutah*

*harī ihopa vikṛataḥ somam vrinanti prsnayo* (3)

*indriam sukhātame rathe priyā indrasya dhenatah*

*vajraya hinvanti sāvaham vasuḥ anna svarājyo* (4)

*indram pātān havīmahe tū asya namasā saha*

*indryam prayaty adhivare sajayanti prajāso* (5)

*indram somasya pitaye viatīty asya saṁcira*

*pūnān pīrvacittaye vasuḥ anna svarājyo* (6)

9 He (thereupon) intertwines an usub triplet and a brhati-triplet "Sing ye unto Indra a song", "Come hither, O Indra, with charming bay steeds"

RV VIII 98 I, III 45 I

10-13 Connecting the first usub verse quarter with a first verse quarter of the brhati he makes a pause, connecting the second with the second he makes the pranava (Then he takes) an eight syllabic part of the usub verse quarter and an eight-syllabic of the brhati verse together and after these two makes the pause. Two four syllabic parts remain (of each) these he joins, connects the last verse quarter of the brhati verse and makes the pranava

So we get the following anustubhs

*indrāya sūma pīyate* || *vandras indra haribhish*

*eiṣṭriya brhate brhat yāhi mayuraimabho*

*dharmakṛte vīpascite mā tū lecīn nī yaman tīm*

*pīnasyate na pāśmo atī dhānietā tan ihī*

In the same manner the other two verses are treated so that twelve anustubhs are brought about

## IX.6

1 Then he intertwines the twenty syllabic two-quarter verse and the tristubh (verse) "Put the horses for him under the



yole', "Lead us along the wide room" 2

<sup>1</sup> *diṣṭaḥ śm ca śmśatyaḥ saram trīṣṭubham ca* the double c seems to prove that this passage is taken from the Br VII 2

<sup>2</sup> RV VII 344 and VI 47 B

2-5 Having connected with the first unit of five syllables of the two quarter verse, the first verse-quarter of the tristubh verse he makes the pause. Having connected with them the (following) unit of five syllables the second quarter he makes the pranava. Having connected with the third unit of five syllables the third verse-quarter of the tristubh he makes the pause. Having connected with the fourth unit of five syllables the fourth verse-quarter (of the tristubh) he makes the pranava 1

So we get the following two anuṣṭubh verses  
*a dhurū asmāḥ nūna no lokam anu nesi vidvān—  
 dadhata n cān suvarṇaḥ jagatī abhayaṁ tustastō?  
 indro na vajrī rṣōḥ ta indra śhavarāṣya bāhu—  
 hiraḥ yabāhur upa śtheyāma arāṇā brhantoḥ*

6 Hereupon he intertwines the following triplet of two quarter verses "This one is the proper Brahman, Indra by name, the renowned is praised. From thee come, as the ways from a path, O Indra, the favours. To thee, forsooth, O lord of prowess, go our uninterrupted prayers" and the jagatī triplet "I shall laud thy bay steeds"

With variant readings from the Samaveda

<sup>1</sup> RV X 96 1-3

7 10 Having connected the first set of four syllables of the two quarter triplet with the first quarter of the jagatī, he makes the pause. Having connected the second set of four syllables with the second quarter of the jagatī, he makes the pranava. Having connected the third set of four syllables with the third quarter of the jagatī he prunes. Having connected the fourth set of four syllables with the fourth quarter of the jagatī he pronounces the pranas

So we get twelve anuṣṭubh verses of which the first ones are  
*eva brahma pra te mahe vidathe samuṣam harī—  
 ya rtiya pra te vi ve vanuḥo haryalam madōḥ  
 indro nīma ghrīam na po haribhiḥ cāru secale—  
 strulo gr e n tuḥ vīṣan n harivarpasam giroḥ*

11-12 Then he recites the three gṛyatrī verses 'Indra with the bones of Dadhyañe' making a pause after each quarter-



21 Of the soma-draught he partakes with (the verse): "Indra the sovereign and Varuna the king these two have at the beginning made this beverage for thee. After their partaking do I partake of the beverage. May the Goddess Speech taking delight, be satisfied with Soma".

<sup>1</sup> The verse comes nearest to JB.

## IX.7

### VTIRĀTRA

1. At the first night-rounds the stotra- and antistrophe-triplets for the (śastra of the) hotr are the verses: "Him who drinks of the Soma".

<sup>1</sup> RV VIII 93 1 6, with verses 1 3 corresponds the tṛca on which in the first round the stotra is chanted, PB IX 21 the vaitahavya śāman

2. Of the first night-round he does not repeat the first verse-quarter

<sup>1</sup> This refers to the general rule of XII.26 12. It seems that he must repeat the first verse quarters of each second and third verse, cf. note on Engl. transl. of PB IX 1 4 and Āśv. VI 4 2. On the reason for repeating see note 1 on Vaitāna Sūtra XXVI 1 (Germ. transl.)

3 The entrance of the śastra is the remaining part of the (same) hymn

<sup>1</sup> RV VIII 9 7-33

4 The hymn in jagatī metre is: "Unto that ram".

<sup>1</sup> RV I 51

5 The verse "O adhvaryus, bring ye to Indra" he applies as offering verse

<sup>1</sup> RV. II 14 1 The śastra of the Aitareyins agrees (Āśv. VI 4 10).

## IX 8

1 The stotra and antistrophe triplets for (the śastra of) the maitravavaruna (at the first round) are: "Unto Indra an intoxicating" and "The deeds of the impetuous one".

<sup>1</sup> RV VII 31 1-3 On these ver as the chanters perform the sakhya (gaurivita) saman, PB IX 22

<sup>2</sup> RV VIII 32 1-3 Only so far agrees the sastra of the Aitareyins Anv 1 ■

2 The entrance of the sastra is "The maker of fair forms" <sup>1</sup> RV I 4

3 Of the (sukta) in jagati metre "This ram" he omits the ninth and the last (verse), recites the fourteenth verse before (the thirteenth), closes with the thirteenth verse and applies as offering verse "May Indra be a drinker of Soma, a slayer of Vrtra"

## IX 9

1 (The stotra and antistrophe triplets) for the (sastra of the) brahmanacchamsin are "We herein intend thee" and "We call thee at day" <sup>1</sup>

<sup>1</sup> RV VIII 2 16-18 in these verses the chanters perform the kaviya saman PB IX 25

<sup>2</sup> RV VIII 6 16-8 The Aitareyins differ here

2 The entrance of the sastra is "We call Indra, the bull" <sup>1</sup>

<sup>1</sup> RV III 40

3 Or the hymn "I or the Vrtra slaying", without the last verse

<sup>1</sup> RV III 37 1-10 the last verse is omitted because it is an anuvakti, and according to the Br XVIII 3 1-3 verses are required This is the hymn recommended by Anv VI 4 10

4 The hymn in jagati verses is "We offer our prayer to Indra" <sup>1</sup>

<sup>1</sup> RV I 53

5 As offering verse he applies "Strong in Indra is the intoxication" <sup>1</sup>

RV VI 24 1 The Anv differ

## IX 10

1 (The stotra and antistrophe triplets) for the sastra of the

acchayātha at the first round are) "To Indra, who is given to  
joy and 'Indra the singers' "

RV VIII 9<sup>o</sup> 16 21 the verses on which the chanters perform the  
sautalālaya anant PB IX 27

\* RV I 71 3

2 The entrance part of the sukta is the entrance of the  
śastra

RV I 74-10

3 The hymn in jagati metre is 'Not us, O bountiful' "

RV I 54

4 As offering verse he applies 'This bowl here'

RV VI 44 16 The ātāreyin agree only partly

## IX 11

1 At the middle night rounds the stotra and antistrophe  
triplets for the (śastra of the) hoti are "This Soma for thee, O  
Indra and This Soma among men "

RV VIII 17 11 13 the verses on which the chanters perform the  
dāivodā PB IX 28

\* RV VIII 64 10 12

2 The entrance of the śastra is the hymn "Thou risest O  
Sun over without the last verse "

RV VIII 98 1 33

\* Because the verse is not addressed solely to Indra

3 The hymn in jagati metre is 'I have become

RV IX 48

4 As offering verse he applies 'I from this Soma has been  
drunk

RV II 19 1 The whole śastra is as with the ātāreyin

## IX 12

1 (The stotra and antistrophe triplets at the middle round)  
for the (śastra of the) matrivaruna are 'For us O Indra, rich  
in food and Come thou thither to us O Indra' "

RV VIII 81 1 3 the verses on which the chanters perform the

ākūpāra śīman, PB X.2.13

<sup>2</sup> RV IV 32.1-3

2. The entrance of the śastra (is the hymn): "Bring hither wealth".<sup>1</sup>

<sup>1</sup> RV. I.8.

3 The hymn in jagatī metre is "To the mightiest one".<sup>1</sup>

<sup>1</sup> RV. II.16

4 As offering-verse he applies: "In the intoxication of this many devices".<sup>1</sup>

RV. VI 44.14. With the exception of the stotriya the whole śastra of the Aitareyins differs

## IX 13

1. (The laud- and antistrophe-triplets at the middle round) for the (śastra of the) brahmanācchamsin are: "Unto this Somā thee, O bull" and "Unto the lord of the cows".<sup>1</sup>

<sup>1</sup> RV. VIII 45.22-24, the verses on which the chanters perform the āśabha śīman, PB IX 2.15.

<sup>2</sup> RV. VIII 69.4-6

2. The entrance of the śastra is (the hymn): "Come hither to me, O Indra".<sup>1</sup>

<sup>1</sup> RV. III 41

3 The hymn in jagatī metre is: "Sing ye this new hymn to him".<sup>1</sup>

<sup>1</sup> RV. II 17.

4 As offering-verse he applies: "The chariot swifter than thought".<sup>1</sup>

<sup>1</sup> RV X 112.2 The Aitareyins differ for the greater part

## IX.14

1. The laud- and antistrophe-triplets (at the middle round) for the (śastra of the) acchavaka are: "Here, O good one, is the pressed herb" and "Come, Indra and be intoxicated".<sup>1</sup>

<sup>1</sup> RV VIII 21-3, the verses on which the chanters perform the kara śīman, PB IX 2.16

\* RV I 91-3

2 'The remaining part of the hymn' is the entrance of the sastra

† RV I 94 10

3 Of the hymn in jagati metre "Him who has no rival" he omits the last verse,<sup>2</sup> closes the sastra with "Which victory was born of victory"<sup>3</sup> and applies as offering-verse "Here is thy bowl long since existing"<sup>4</sup>

† RV V 34 1-8

<sup>2</sup> Because this verse is not a jagati

<sup>3</sup> RV V 31 3

<sup>4</sup> RV V 112 6

## IX 15

1 The laud and antistrophe-triplets at the last rounds are for the (sastra of the) hotr "For through this with might" and "Great is Indra who by his might"

† RV III 51 10-12, the verses on which the chanters perform the madhucchandasa saman

† RV VIII 6 1-3

2 The remaining part of the hymn without the last three verses' is the entrance of the sastra

† RV VIII 6 4 45 The last three verses are a danastuti

3 The hymn in jagati metre is "To the all conquering"

† RV II 21

4 As offering verse he applies "Mount the two bay steeds"

† RV III 35 1 The Aitareyins have the same sastra

## IX 16

1 (The laud and antistrophe triplets at the last round) for the (sastra of the) maitravaruna (are) "Come ye hither and take place" and "Come hither, thou, who hast no enemy (left)"

† RV I 5 1-3, the verses on which the chanters perform the daivatitha saman, PB IX 2 18

† RV VIII 52 4-6

2 The seven verses "He whose bay steeds" are the entrance of the śastra

RV I 5 4-10

3 The hymn in jagati metre is 'I have given to the praiser'

RV X 49

4 As offering verses he applies "Now I shall of this great one"

RV II 15 1

## IX 17

1 (The laud and antistrophe triplets at the last round) for the (śastra of the) brahmanacchamsin (re) "At every conjunction" and "They yoke the ruddy one"

RV I 30 7 9, the verses on which the chanters perform the same la saman, PB IX 2 20

RV I 6 1-3

2 The remaining part of the hymn is the entrance of the śastra

RV I 6 4 10

3a Of the hymn in jagati metre "This prayer to thee" he omits the last verse, closes the śastra with the verse "Behold ye this of him"

RV I 103 1-10 (the last verse is a tristubh)

RV I 103 5

3b As offering verse he applies "The brown ones have come forth in the trough"

RV VI 37 2 The Aitareyins agree only partially

## IX 18

1. (The laud and antistrophe triplets at the third round) for the (śastra of the) acchavāka are "O Indra at the pressed Soma" and "May they increase Indra"

RV VIII 13 1-3 the verses on which the chanters perform the lauta saman, PB IX 3 21

RV VIII 13 16-18



2 He repeats the last four syllables<sup>1</sup>

<sup>1</sup> Because these *var* or *as* are usual. By adding four syllables to the last verse an anustubh is brought about, and the AB IV 62 स्तुतिः अनुष्टुप् इति इति. I. this also the cause, why the first verse (RV. VIII 92 1) of the *hōṭṛ* is in an anustubh, see IX 7.1. Normally the *stotriya* and *anurūpa* verses are in *gayatri* (kB \ VII 6 beg)

3 The entrance of the *śastra* is (the hymn): "Come hither to our pressed Soma"<sup>1</sup>

<sup>1</sup> RV III 42

4 The hymn in *jagati* metre. "I will praise thy *by* steeds"<sup>1</sup>

<sup>1</sup> RV \ 96

5 As offering verse he applies "I send forth the mighty drink to the male"<sup>1</sup>

<sup>1</sup> RV \ 104 3. I excepting, the *stotriya*, the *litareyina* differ in this whole *śastra*

## IX 19

1 Now (the *śastra*) for the *nohivaka* at a night-rite which forms part of an *abina*

2 At the first (round) his *hūd* and antistrophe-tristichs are "The ever praiseworthy, O ye pressers"<sup>1</sup> and "In respect to the praiseworthy do ye sing"<sup>2</sup>

<sup>1</sup> RV VIII 2 25-27

<sup>2</sup> RV VIII 32 17-19

3 At the last (round) they are: "May the Soma drops enter thee"<sup>1</sup> and "May the swift ones enter thee"<sup>2</sup>

<sup>1</sup> RV VIII 92 22-24

<sup>2</sup> RV I 57-9. This deviation from the usual rite is in accordance with and probably based on the rite of the chanters according to which (see *Āśvajakalpa* VI 1a) at an *atnātra* which forms part of an *abina*, the *śrautakāṣa* (see note on IX 10 1) is chanted on SV 1007-9=RV VIII 2 25-27, whilst the *hūta* of the third round (IX 18 1) is in the rite of the chanters replaced by the *istadama*, chanted on SV II 1010-1012=RV \ III 92 22-24. The proper reason why this change must take place, escapes me

## IX 20

## SANDHI STOTRA

1 When the night-rounds have been brought to an end, he

- 11 'The (hymns) by Kaksīvat' and Agastya' stand  
' RV. I 116 118 and I 180, 181, 183, 184. See VI 66.
12. But immediately after the first hymn by Kaksīvat the  
nine "What-will-win your-favour" verses (are inserted).  
' RV I 120 1-9. This is in accordance with the Br XVIII.4 by  
whom the nine *akudhricāh* verses are mentioned.
13. After the hymn by Agastya the suparna of 103 verses.  
' It is certain that so no Vālakhilya hymns are meant (Val. I.2-12 ed  
Scheffelowitz), but how the number of verses is to be explained esca-  
pes me. For the rest, the Br XVIII.4 agrees: *sasuparnam syāt*
- 14 Or as many other verses addressed to the Aśvins.
- 15 He omits the three verses. "Being enkindled".  
' See VI.4 7.
- 16 The verses: "This very sweet Soma ' he recites' as they  
are handed down  
' As against VI 68
17. Of the usnīh part he omits eleven verses
- 18 The same number of the jṛgati part of the Agni section '  
' See VI 6 11, 12
19. With the last verse quarter in praukti metre' he awaits  
surprise.  
' See VII 6 13, 14.
- 20 When the sun has risen he recites hymns addressed to the  
Sun '  
' KB XVIII.2 *suryam kīrtam samsati*
21. The (first) nine verses of the hymn. "Upwards has been  
conveyed that God Jatavedas"  
' RV I 50 1-9
- 22 (The hymn) "The radiant face of the Gods has risen" '  
' RV I 115 (6 verses)
23. (The hymn) . "Homage to the eye of Mitra and Varuna".  
' RV X 37 (12 verses)
24. The pragatha "O Indra, bring insight to us".  
' RV VII 32 26, 27
- 25 The three verses "May the great sky and earth".  
' RV I 22 13-15 *dyāuprthivīryam samsati* KB XVIII.2
26. The (verses) of two quarters "The Goddess of all touchable  
kind, who shall not be wrath nor seize"  
' With corruption taken from AB, KB XVIII.2 *divipadāṃ samsati*
27. He closes with (the verse) . "Bṛhaspati give us what is of



to hrusitaki

This is also in the Br 10

31 Or (he should apply the verse) "O Agnis, skilled ones, with Vayu "

' RV III 587 This verse is ultimately recommended by the Br VIII 5

## IX 21

17 The out of doors land and the sumn of the conjunction are nine versed, the five lands after the first are fifteen versed, equally is the night (the night round), five are seventeen versed, five, twentyone versed These are the stoma of the jyoti(stoma)'

Arranged in due order the stoma are 9, 16, 16, 15, 15 : 15 17 17 17, 17 : 17, 21, 21 21, 21 : 21 (a dāman) : 12 (round 15) : 9 (sandhi) Cf PB VIII 11

8 These same are comprehended in the abhiplava (six day period)

' The lands at these days are the same although in this period the 9 is : 16 : 16 : 15 : 15 nor night round is nor sanhi-tetra The purport of this seemingly incorrect statement escapes me

## IX 22

‘OMA COMBINED WITH CALANA

1, 2 For one, however, who intends to have his high altar built with bricks, an isti (is performed), whilst he has not (yet) undergone the consecration (= before his dikṣa) to Agni connected with priesthood, to Agni connected with baronship, to Agni supporter of baronship p'

This isti is found in the other texts only in Br IV 1 21-23 which author probably took it from the KB VIII 1, which agrees with our Br

3 It is a modification of the isti of full moon day'

' Cf I 16 13

4 (The inviting and offering verse) for (the isti to) Agni connected with priesthood (are) "Bring near, O Jātvad as the

7 At the victim destined for Vayu (some destine) the cake for Prajapati<sup>1</sup>

<sup>1</sup> Not in the B, but see SB VI 2 2 11

8 At the victim destined for Agni (some destine) the cake for Agni Vaisvānara<sup>2</sup>

<sup>1</sup> Cf. sutra 3

<sup>2</sup> Thus in the Br (ele) and cf SB VI 2 1 35

9 For the victim to Prajapati the inviting verses (for the omentum the cake and the hairs) are (respectively) "Hiranyā garbha evaṃ first into existence", then these next following ones<sup>3</sup> are the offering verses (for the same occasions)

<sup>1</sup> RV X 121 1 3 4 6 Cf. SB VI 2 2 5 with 1, going a note

10 It is performed whisperingly<sup>4</sup>

Agrees with the Br X 10 end

11 For the victim to Vayu the inviting-verses are "With one and ten", "For riches", and "Where not they",<sup>5</sup> (the offering verses) "These, rich in food", "With which terms thou goest", "(Let go) forth to fetch Vāya"<sup>6</sup>

<sup>1</sup> Given *sakalapāthen*: above VIII 3 10

<sup>2</sup> RV VII 90 3 and VII 91 1

<sup>3</sup> RV VII 91 3 VII 92 3 VI 49 4

12 For the victim to Agni the inviting verses are "Hither may Vatsa lead thy mind", "To thee, O Agni, best of Angiras", "Agni in distant domains", (the offering verses) "May we obtain this wish, O Agni", "May we win our wish, O Agni", "And I, the sacrificer, implore thee"<sup>7</sup>

RV VIII 11 7

<sup>2</sup> RV VIII 43 19

<sup>3</sup> See above III 5 8

<sup>4</sup> RV III 14 5

<sup>5</sup> RV VI 5 7

<sup>6</sup> RV III 1 15

13 The prose recitations pertaining to the victims are put in the plural in case five victims are adhibited, up to the words "their bones to the earth"

<sup>1</sup> This refers to the albriga formula of V 17 1 3 and cf VI 1 5

14 After these (words they remain) as (used) for one single (victim)

Cf. VI 1 6 According to the Gṛhya because the sacrifice is brought to an end with the single 1e goat This seen a questionable

## IX 24

1 And (equally when the high altar is built of bricks) the sacrifice connected with the consecration consists of three kinds of oblations

As against the usual dikṣā : 13a V 31

2 one to Agni and Viṣṇu, one to Agni Vasiṣṭhānara and one to the Adityas<sup>1</sup>

These are the usual 1st see e.g. SB VI 612

3 (The inviting and offering verses for the oblation to the Adityas<sup>2</sup> are) "These Isatirvas, now, the Adityas" and "The Adityas supporting"

The verses for the oblation to Agni &c. see II 43 for that of the Vasiṣṭhānara II 53

<sup>2</sup> RV VII 671 and II 374

4 Or it (the sacrifice connected with the consecration) comprises five oblations<sup>3</sup>

This is only ordained for the sake of *ekā* by the KB VII 41e. It seems not to occur anywhere else

5 In this case the fourth is destined for Aditi, the fifth for Sarasvatī

6, 7 The guest 1st comprises five oblations to Agni, to Indra, to the All Gods to Brhaspati and to Viṣṇu

That the *adhivasya* consists of five *havya* is only recorded in the Br 1e (*ekā*)

8 (The inviting and offering verses for the oblation to Brhaspati<sup>4</sup> are) "The bright with songs", "Him the strong horses"

<sup>1</sup> The verse for the other oblations are given above 184-5 for Agni 1812 for Indra II 38 for the All God 188 for Viṣṇu

<sup>2</sup> RV III 625 and I VII 976

9 When he has been addressed (by the *adhivasya*) with (the words) "(Recite) for the *havya* that are brought forward" he follows in the wake of (others to the high altar) whilst reciting whisperingly (the verses) "The Agnis of clay", "These fires in the fires", "With all the fires, O Agni", and "O Agni, with all the fires"

<sup>3</sup> The precise wording of the *san pra* differs from other texts (Ap VII 213, SB VII 325 *ṣaṣṭi* RV 818 *ṣaṣṭi*)

<sup>4</sup> RV III 224 *ṣaṣṭi* I 2610 VII 214 These are the *śo = bhṛtaḥ*

to Savitr of true impulse, to Rīdra the lord of cattle, to Brhaspati the lord of the wood, to Indra the most excellent, to Mitra the true, to Varuna the lord of the law "

<sup>1</sup> So we are on the day preceding the soma pressing days. The Br XIX 5 agrees. Cf. also SB IX 4 3 12, Ap XVII 22 9, Asv IV 11 5 f.

<sup>2</sup> The devanūvah are enumerated according to TS I 8 10.

3. (The inviting- and offering-verses for these oblations are for that to Agni the lord of the house) "Agni, the hotr, the lord of the house", and "Agni, the bearer of the sacrifice",<sup>1</sup> (for the oblation to Saviti) "We choose Savitr the all-divine", and "Indestructible is that work of the divine Saviti",<sup>2</sup> (for the oblation to Indra) "Indra we call", and "Lead us to wide room, O Indra."

<sup>1</sup> The verses are VI 15 13, V 4 2 V 83 7, IV 54 4 17 5, VI 47 8. It is not apparent why the verses only for these three oblations are given by the sūtrakara. The Comm. gives the others according to the rule of I 17 5.

4. And (i.e. along with the same cake are offered) the sacrificial substances contained in the (istī) in which all the prathī samans are recorded<sup>1</sup>

<sup>1</sup> This is attributed to *śke* in the Br XIX 5, where it is also said that there are ten separate offerings (*dva hatvā*). These *śke* are assuredly the Taitt., cf. TS VII 5 15 12 and of SB IX 4 3 11.

## IX 27

1. To Agni, who is connected with spring, with the gavatī, with the nine versed (stoma), with the rithantari. To Indra, who is connected with summer, with the tristubh, with the fifteen versed (stoma), with the brhat. To the All Gods, who are connected with the rainy season, with the jgati, with the seventeen versed (stoma), with the vrupa. To Mitra and Varuna, who are connected with autumn, with the anustubh, with the twenty-one versed (stoma), with the vairya. To Brhaspati, who is connected with winter, with the prukti, with the twenty-seven versed stoma, with the vikra. To Savitr, who is connected with the cool season, with the aticchanda, with the thirty-three versed stoma,

with the *ruvita* To Anumati To Agni Vaisvanara To Ka To Aditi, the consort of Visnu

2 (The inviting- and offering verses for these oblations are for Agni) "Praising we call thee", "Accept our sacrifice", (for Mitra and Varuna) "The two lords of light, who by the rita", "Stretch out your arms",<sup>1</sup> (for Brhaspati) "Brhaspati accept graciously", "To the father",<sup>2</sup> (for Savitr) "Guiltless", "Good gift today",<sup>3</sup> (for Anumati) "May Anumati approve today our sacrifice among the Gods Mayest (thou) and Agni the oblation-carrier be a joy to the worshipper Mayest thou allow this (act), O Anumati, and do thou make well for us For inspiration, for insight impel us, lengthen our days for us"

<sup>1</sup> Cf above III 104

<sup>2</sup> RV I 235 and VII 635

<sup>3</sup> RV III 694 and IV 506

<sup>4</sup> RV V 826 and VI 716 The other *yajyannuvakyas* were already given above for *Idra* of I 814 for the *Visvedevah* II 38, for *Asv* V 153 for *Ka* III 147 for *Aditi* II 214 TS IV 4 12 hath XII 14, MS III 164 and *Asv* IV 12 33 give a set of *yajyannuvakyas* which are much more appropriate

3 The oblations which are inserted in the connected performance of the animal sacrifice do not take the insertions<sup>1</sup>

<sup>1</sup> So of these oblations, mentioned in I 26 and 27 12, which are inserted into the performance of the *agnisoma* passu the *nigamas* (the *avahana* of the deities I 51ff) are not inserted Cf above V 195

4 When the sacrifice of the omentum of the *anubandhya* cow has been brought to an end,<sup>1</sup> they proceed in the shed of the *patni* whisperingly with sacrifice of the he goat for 'Tvastri'

Cf VIII 125

<sup>2</sup> All agrees with the Br XII 11

5 The victim is set free after it has been (thrice) encircled by a fire brand, they do not finish its sacrifice<sup>1</sup>

Agrees with the Br I c

6 Or they finish the sacrifice according to the rite of the victim's offering but with clarified butter

This rests on TS VI 661 (cf *Asv* XIV 7 13 17)

7 (The inviting and offering verses for the butter which takes the place of the victim are) "Auspicious, O Tvastri, come hither", "Him to whom the first part belongs"

RV V 59 and VI 499



## IX 28

## DEVIKA HAVISTI

1, 2 Along with the victimal cake,<sup>1</sup> is performed the oblation to the minor deities Anumati, Kuhu, Raka, Sinivali, and Dhatr.

<sup>1</sup> Of the anubandhya All agrees with the B IX 7 and with SB IX 5 1 34 39, TS III 4 9 4 (*ijānah*).

8 (The inviting- and offering verses for these oblations are for Kuhu) "Kuhu the well turning, the carefully working I invoke at this sacrifice, her who is well invoked May she grant us the fame of the Fathers" To thee, O Goddess, let us offer with havis Kuhu, the mistress of the Gods and of nectar, she who must be invoked, may be aware of this oblation of ours To the pious may she give great wealth, to the wise may she give increase of wealth" (For Dhatr) "May Dhātṛ give to the pious life in days to come and inexhaustible May we obtain the favour of the God whose law is truth Dhātṛ is lord of offspring and of wealth Dhātṛ created this whole world Dhātṛ gives a son to the sacrificer To him offer ye the oblation rich in butter"

<sup>1</sup> The verses for Anumati Raka and Sinivali have already been given above I 15 4 and IX 27 2

## ANUBANDHYĀ

4, 5 Equally (along the cake of the anubandhya cow) the oblation to the Goddesses (are performed) To the Waters, to the Herbs, to the Cows, to Dawn, to Night, to Surya, to Sky, to the Earth, to the Word, to the Cow

<sup>1</sup> KB IX 7 *atra hasle dev dhyo hat rasi nartopanti tani vai dāsa bhavanti*

6-15 (The inviting- and offering verses for these oblations are for the Waters) "Ye waters are wonderful", "He who made room for you" (For the Herbs) "The ancient herbs", "We have stepped over all" (For the Cows) "Ye cows", and "Not these the courser" (For Dawn) "This lovely wife", "The true one with the true ones" (For Night) "The night has lightened", and "Thy men watching harnessed ones, O night, nine and ninety, let them be eight and eighty, and seven and seventy" (For Surya). "Thy

two wheels", and "Bright with kimsuka flowers". (For the Sky). "Come hither with thy bay steeds, O Indra and friend Visnu". (For the Earth): "Be soft, O Earth", and "Of the mountains thou bearest the weight". (For the Word): "The Goddess Word", and "As the voice, resounding". (For the Cow) - "The mother of the Rudras", and "The word knowing voice".<sup>1</sup>

<sup>1</sup> The verses are RV X 91 and X.307, X 97 1 and 10 VI 28 6 and 4, IV.52 1 and VII 75 7 X 127 1 and a verse given in full, occurring in the Klūlas (ed. Scheftelowitz, II 110) X 85 16 and 20, VIII 31 1 and VIII 100 12, I 22 15 and V 84 1, VIII 100 11 and 10 VIII 101.15 and 16

16, 17 Equally (are to be performed at the same occasion) the offerings to appease the quarters: to Agni, to Indra,<sup>1</sup> to Mitra and Varuna, to Brhaspati, to the All-Gods, to Visnu

<sup>1</sup> So also the Br. XI 7 (*etc.*), the SB IX 4 3 10 enjoins them after the pasupatrodasa of the Agni soma victim. These rites, elsewhere, form a part of the rajasūya, the duties in the other sources (TS I 8 19 and SB V.5 1) differ there Visnu is not mentioned

18. When the sacrifice on the newly chosen spot has been finished, (he should offer) a mess of clotted curds to Mitra and Varuna. One who piles his altar with the bricks should not indulge in sexual union, when he has not offered (this mess)<sup>1</sup>

<sup>1</sup> This passage agrees verbatim with the Br. XIX 7, only caret against *careta* of the Br. On the whole of SB VI 2 2 39: *mithunam || nopyāt pura m nirātarunyas payasyāyas*, cf. IX 5 1 51

## DVĀDAŚĀHA

## X.1

## GENERAL REMARKS

1. On the eighth day of the bright half of the moon they consecrate (undertake the *dikṣa*) for the twelve-day sacrifice of Soma

2-4. There are twelve *dikṣa* days,<sup>1</sup> twelve *upasads*,<sup>2</sup> twelve days on which the Soma is offered<sup>3</sup>

<sup>1</sup> This agrees with TS VII 2 10 3.

5. Of the days on which the Soma is offered the first and the last are an *atiratra*.

6-9. In the middle is the ten-day-period: a *pisthya* six-day-period, three *chandoma* days and the tenth day.

10 The offering-verse for the *hāriyojana* (draught)<sup>4</sup> is (on each day): "This sacrifice".<sup>5</sup>

<sup>4</sup> Described above VIII 7 21-8 7. The rites which follow after the *hāriyojana* (the *yajñapucchā*) are reserved for the last day of the *dvādaśāha*.

<sup>5</sup> RV.I 177 4 (*tristubh*, cf. KB.XXX.11 *tristubham hāriyojanasya puronuvākya*)

11. The secondary *vasat*-call being not (yet) uttered<sup>6</sup> (for the oblation of the *hāriyojana* draught) the *maitravaruna* who is not summoned (by the *adhvaryu* (to say his prompting), having recited as inviting-verse either the verse: "Go forth, O bounteous one",<sup>7</sup> or the verse: "The wife is the home"<sup>8</sup> utters the 'over-prompting' (formula):<sup>9</sup> "Here is intoxicating drink, O bounteous one".<sup>10</sup> (This is the manner of proceeding) on the second day and the following ones<sup>11</sup>

<sup>6</sup> Cf. Āśv.VI.11 13

<sup>7</sup> RV.III 53.5.4

<sup>8</sup> This is an attempt to translate the word *atiprasā* which is either not or unsatisfactorily explained in dictionaries. It is the formula destined to connect each day with the following one. KBXXX.11: *yad atiprasānam āha param etatad ahar abhivradati*, cf. also Baudh. XXVI.12: 290 4 *latham u lhalo esām ahinavamtatir bhavatitir vasatirarinām abhigrahanamūdhruyuh samtanatī ...* etc. *yamyena brahmāṇi-*

*praisena hotā* etc The word occurs also above VIII 15 6, below \III 20 13, \sv VI 11, \Lṛ V 12 5, \Drahy \V 9 21 and of \Katy. \II 6 25, \Baudh \VI 3 248 2

\* The *atipraisa* is handed down in the *Prasādhaya* VII 4r (ed Scheffelowitz p 147) "Here is intoxicating drink O bounteous Indra, for thee tomorrow who art accompanied by the *Vasue*, the *Rudrae*, the *Ādityae*, by *Rbhu*, *Vibhu* and *Vaja*, by *Brhaspati*, all the Gods, announce O *agnih*, to Indra to Indra and *Agni*, the soma feast of tomorrow, to *Mitra* and *Varuna*, to the *Vasue*, the *Rudrae*, the *Ādityae*, the All Gods, the soma deserving soma drinking *brahmanas* *Brahman*, restrain thy voice" (instead of *agnim* or *agnin*, read *agnid* or *agnid*)

\* Not at the end of the first day, because it is an *atiratra* (sūtra 5)

12 Or, at the proceeding day, *as* is handed down<sup>1</sup>

<sup>1</sup> Although this day (*Āśreyakalpa* p 205) is an *atiratra*, the *atipraisa* may be uttered nevertheless Is this the meaning?

13 The *agnidhṛa* sitting down behind his own *dhṛanyā* (utters the summons) "A soma feast for you both tomorrow, O Indra and *Agni*, that I announce to you, to all the Gods, to the soma deserving soma drinking *brahmanas* *Brahman*, restrain thy voice"<sup>1</sup>

<sup>1</sup> The *sampraisa* differs in all the sources, see e.g. \Ap \XXI 6 1

14-17 This manner of proceeding<sup>1</sup> is constant up to the last day (equally) the closing with the *patnisamyajae*,<sup>2</sup> the not pronouncing of the wishes and the mentioning of the names (of the sacrificer)<sup>3</sup>

As described in sūtras 10, 11, 13

<sup>2</sup> Cf VIII 9 10 So the *yajñapuccha* is performed once, at the last day

<sup>3</sup> Cf notes on VI 1 23 24

18 At the proceeding and the concluding days the (tristich) addressed to *Sarasvatī* (is adhibited in the *prauga* sastra)<sup>1</sup>

<sup>1</sup> Cf RV I 3 10-12 Cf VII 10 15a

19 Or the two (hymns) seen by *Madhucchandae*<sup>1</sup>

<sup>1</sup> See note III on VII 10 9 The purport of these two sūtras is not clear Comm or at the *madhucchandasa prauga*

20 At combinations of soma-feast days from two days on, the *matravaruna* should recite the morning litany, when the *hotr* recites the *ṛsvina* sastra<sup>1</sup>

<sup>1</sup> Because they fall together

## X 2

## FIRST DAY OF THE TEN DAY PERIOD

1 The first day of the ten day period is a nine versed agnistoma with the rathintara as (first) prsthasottra

This agrees with the chandoga rite, see PB XI 1-5 (Aśeyakalpa Aśh p 205)

2 The hymn for the aya sastra is, at a (twelve day period) with transposed metres, the one beginning "Entering upon the worship",<sup>1</sup> at a (twelve day period) with settled metres, the hymn beginning "To the God Agni chant loudly"<sup>2</sup>

RV I 74 (gayatri)

<sup>2</sup> RV III 13 (anustubh) The sūtra is in substance the same as the Br XXII 1 On vjudha and samūḍha dvaleśaka of SB IV 5 9 with the note of Negeling, TS VII 28 Āp XXI 14 5 For the aya sastra of also sūtra VII 93 and

3 The (hymn for the) prauga sastra is that of Madhucchandasa

Agrees verbatim with the Br XXII 1 Apparently the prauga here is the same as that of the prakṛti (sūtra VII 10 3ff)

4 The (hymn for the) marutvatiya sastra<sup>1</sup> is "May Indra come to help us"<sup>2</sup>

<sup>1</sup> The recitation of the hotrakas are separately treated, below in adhyaya XII

<sup>2</sup> RV IV 21, agrees with the Br 1 c

5 The (hymn for the) niskevalya sastra is "Hither to us Indra from afar"<sup>1</sup>

<sup>1</sup> RV IX 20 (=the Br)

6 Of the extra draught he partakes with the (formula) "O lustrous Agni, lustrous art thou among the Gods May I be lustrous among men"<sup>2</sup>

<sup>2</sup> According to the ŚuklaYajurveda (SB IV 5 4 13) three extra draughts (atigrahya) are offered on the first three days of the sadaha, after this malendra stotra which runs parallel to the niskevalya sastra. The formulas also are taken from SB 1 c 12

7 The difference (from the prakṛti<sup>1</sup> in the vaṁśadeva sastra is that the hymns are here the ones beginning "They joke their mind"<sup>2</sup> (śvitra sukta), "Here, have in mind"<sup>3</sup> (irbhava sukta), "Like a skilled steed"<sup>4</sup> (vaṁśadeva sukta) Homers omit the last two verses (of the last hymn)<sup>5</sup>

Of VIII 5 8ff

<sup>1</sup> RV V 81 III 60, V 46

<sup>2</sup> The optica rests on the Br 1 c

■ Everywhere (at all the days of the ten-day-period) the concluding verse of the vaṁsvadeva-sastra is the 'five-folks verse'

<sup>1</sup> RV I 89 10 Cf AB III 31 9

9 (The difference from the prakṛti) at the ignimāruta-sastra<sup>1</sup> (is that the hymn to the Maruts is here the one beginning) "Forward to the horde of the Maruts"

<sup>1</sup> Cf VIII 61ff

<sup>2</sup> RV V 54 1

10, 11 Seven days of the following are ukthyas, the fourth day ends on a sodasin<sup>1</sup>

<sup>1</sup> Of the ten day period the 2nd 3rd, 5th, 6th 7th, 8th and 9th are ukthyas, cf Āṣṣyakalpa Anhang II 205 21f

### X 3

#### SECOND DAY OF THE TEN DAY PERIOD

1 The second day is fifteen versed stoma, with the brhat as (first) pratha-(stotra)

2 3 The (hymn beginning) "Agni we choose as our messenger" is (the hymn for) the aṇya-sastra at a (twelve day rite) with transposed metres, the hymn beginning "I or thou a princely glory" at a sacrifice with settled metres, everywhere without the last (verse)<sup>2</sup>

<sup>1</sup> RV I 12 (gayatri)

<sup>2</sup> RV VI 2 (anustubh)

<sup>3</sup> Whenever this hymn is used, the last verse being of a different metre is omitted. All agrees with the Br XXII 1

4 The prauga-sastra is that of Grtsamada<sup>1</sup>

Described in the following sūtras

5 The triplets for the prauga-sastra are (to Vayu) the two (verses) "O Vayu which thousandfold chariots thou possessest", and the one "The sharp soma draughts are pressed, come hither" (For Indra Vayu) "Drink now of the clear milk mixed Soma" and the two "Both the sky touching Gods" (To Mitra and Varuna, to the Āsvins to Indra and to the All Gods) the four triplets beginning "This Soma, O Mitra and Varuna" (To

Sarasvatī) : "And this terrible Sarasvatī "

<sup>1</sup> These triplets (RV II 41 1,2 and I 23 1, II 41 3 and I 23 2,3, II 41. 4-6,7-9,10-12,13-15, VI 61 7-9) replace the triplets of the praṇa in the prakṛti, supra VII 10 9-15 (first half) They are for the greater part attributed to Grtsamada

6. For the marutvatiya-śāstra the beginning triplet and the antistrophe triplet are : "Lord of all men" and "Indra is the soma-drinker alone".

<sup>1</sup> RV VIII 68 4-6 and VIII 24-6 Cf supra VII 19 8,9

7. The pragatha addressed to Brahmanaspati is . "Arise, O Brahmanaspati".

<sup>1</sup> RV I 40 1-2, cf. supra VII.19 11

8. The (hymn for the) marutvatiya śāstra is . "O Indra, lord of the Soma, drink this Soma".

<sup>1</sup> RV III 32. Agrees with the Br XXII.3.

9. The (hymn for the) niskevalya-śāstra is : "Thy help".

<sup>1</sup> RV. VI 25 (= the Br. 1 c.).

10 He partakes of the extra-draught with the formula : "O mighty Indra, mighty art thou among the Gods May I be mighty amongst men".

<sup>1</sup> Cf note on A 26

11, 12. The beginning-triplet of the vaiśvadeva-śāstra is : "Every one of the God that leadeth" and its two last verses are : "For of this Savitr the glorious".

<sup>1</sup> RV V.50 1 and V.52 2,3

13. The antistrophe-triplet is : "We choose the lord of the good, who belongs to all Gods".

<sup>1</sup> RV V 32 7-9.

14. The points of difference (are that the hymn to Savitr here is) : "That desirable greatness of Savitr", (the hymn to Heaven and Earth) : "For they two, Heaven and Earth", (and the hymn to the All Gods) : "The charioteer of the sacrifice".

<sup>1</sup> RV IV 53, I 160 and V 92, as against VIII 39,11 and 16 All in agreement with the Br XXII 2

15 (The points of difference) in the agnimurta-śāstra (are that the hymn addressed to Vaiśvanara here is) : "Of the swift, strong one", (the hymn addressed to the Maruts) : "To the strong host", (and the hymn addressed to Jatavedas) : "The immortal born of strength".

' RV VI 8, I 64, I 58 as against VIII 6 24, 6 All agrees with the Br  
XXII 2

## X 4

### THIRD DAY OF THE TEN DAY PERIOD

1 The third day is of seventeen versed stoma with the var-  
rupa (saman) as first prstha (stotra)

2, 3 The (hymn of the) vya sastra is "Yoke thy horses called  
by the Gods" in a (twelve day-rite) with transposed metres,  
"Worship thou, O Agni, the Vasus" in a (rite with) settled  
metres, every where without the last verse \*

RV VIII 75 (g-yatri) and I 45 (anustubh)

\* Because the last verse is addressed to a different deity All accords  
with the Br XXII 3

4 The prauga sastra is that of Atri, in usnih verses \*

\* Explained in the following sutra Agrees with the Br

5 The triplets for the prauga sastra are (to Vayu) the single  
verse "O Vayu come to the feast" and the two "Come, O bene-  
ficient Vayu" (To Indra Vayu) the two "O Indra and Vayu,  
of these soma draughts" and the single (verse) "This Soma has  
been pressed for Vayu and Indra" (To Mitra and Varuna)  
"We sacrifice to Mitra and Varuna" (To the Asvins) "Come  
ye thither, O Asvins" (To Indra) "Come to the Soma pressed  
with the stones" (To the All Gods) "In unison with the All-  
Gods" (To Sarasvati) "Dear to us among the dear"

The verses, nearly all in usnih and seen by Atri are V 51 5 and VIII  
26 23 24 V 51 6 7 and V 51 4 V 72 1-3 V 78 1-3 V 40 1-3 V 51 8 11,  
VI 61 10 12 The verses nearly agree with AB V 1 12

6 For the marutvatiya sastra the opening triplet and the  
antistrophe triplet are "Him forsooth" and "May three soma-  
draughts for Indra"

' RV VIII 68 7 9 and VIII 2 7-9 Taken from AB V 1 13

7 The pragaiba addressed to Brahmanaspati is "May Brah-  
manaspati go forward" \*

\* RV I 40 3 4 differently the Astarevins

8 The hymn for the) marutvatiya sastra is "Having three  
friendships" \*



<sup>1</sup> RV. V.29=Br. XXII 4.

9 The pragāthas which form the stotra-verses and the antistrophe of the vairūpa chant<sup>1</sup> are: "If thou hadst, O Indra, a hundred heavens"<sup>2</sup> and: "When I, O Indra, over as many as thou"<sup>3</sup>.

<sup>1</sup> The vairūpa saman (PB XII 4 5) is chanted on Samavedic verses with which corresponds the stotriya treṇi (PB I c 1)

<sup>2</sup> RV. VIII 70 5,6 VII 32 18,19 Agrees with KB XXII 4

10. The samapragātha is. "O Indra, threefold"<sup>1</sup>.

<sup>1</sup> RV. VI 46 9,10 (KB I c)

11. The (hymns for the niskevalya-sastra are): "I have become", and "He who is born the first"<sup>1</sup>.

<sup>1</sup> RV X 48 and II 12=KB I c

12. He partakes of the extra-soma-draught with (the formula): "O glittering sun, thou art glittering among the Gods May I be glittering among men"<sup>1</sup>.

<sup>1</sup> Cf. note on X 36

13, 14. The differences (from the prakṛti) in the vaiśvadeva-śastra (are that here) the antistrophe triplet is: "Towards thee, O God Savitr", the two triplets (for Savitr) are: "Up that God with the golden", (for Heaven and Earth): "Rich in butter, encompassing the world", (for the Rbhus): "Born without steeds"<sup>1</sup>; (for the All-Gods): "From afar"<sup>2</sup>.

<sup>1</sup> RV I 24 3, as against supra VIII 3 8

<sup>2</sup> RV VI 71 1-3, as against VIII.3.9.

<sup>3</sup> RV. VI 70 1-3, as against VIII 3 11.

<sup>4</sup> RV IV 36, as against VIII 3 14

<sup>5</sup> RV X 68, as against VIII 3 15,16 All agrees with the Br. XXII 5

15. The differences in the āgṇimutratra-śastra are (that here the hymn addressed to Agni Vaiśvānara is: "To Vaiśvānara who increases by the holy order", (the hymn to the Maruts). "Rich in showers", (the hymn to Jātavedas) "O Agni, the first Angiras the seer"<sup>1</sup>.

<sup>1</sup> RV II 2, as against supra VIII 6 2

<sup>2</sup> RV. II. 14, as against VIII 6 4

<sup>3</sup> RV. I. 31 as against VIII. 6 6. All agrees with the Br. XXII 6

## X5

## FOURTH DAY OF THE TLN DAY PERIOD

1 The fourth day is of twentyone versed stoma and with the vairija samān as first pīthā (stotrā)

2 The (hymn for the) iya sastra is at a sacrifice with transposed metres "We choose by our beautiful verses Agni as our hoti", at a (sacrifice) with settled metres "Agni, the man"

1 RV X 21 (gīyati)

2 RV VII 1 (viraj) In accordance with the Br XXII 6 and 7

3 The pranga (sastra) is in anustubh metre

1 As the Br XXII 7

4 The triplets of the pranga sastra are the single (verse) "O Vayu, the bright Soma has been offered to thee", and the two "Enjoy the not yet enjoyed offerings" (for Vayu), "O Indra and Vayu, of these soma draughts" (for Indra and Vayu), "He who knows" (for Mitra and Varuna), "Come ye to us, O Asvins, with all kinds of help" (for the Asvins), "Thee the songs, O Indra" (for Indra), the single verse "Away that wicked foe" and the two "For ye are" (for the All Gods), "She gave" (for Sarasvatī)

The verses are RV IV 47 1 48 1-2 IV 47 2-4 V 65 1 3 VIII 8 1-3 VIII 95 1 3 VI 51 13 15 16 VI 61 1 3 There are some triatubhas among these. The AB V 4 9 agrees only partially.

5 In (sacrifice) with settled metres (the triplet addressed to Sarasvatī is) "May the Goddess Sarasvatī aid us"

RV VI 61 3 5 jagati verses because (Br XXII 7) this day and the 5th and 6th days have the jagati in the morning service. But why is in this case only the Sarasvatī tris on jagati?

6 The introductory (triplet) for the marutvatiya sastra is "Thee we with sacrifice invoke"

RV VIII 68 10 12 In accordance with the Br XXII 7

7 The antistrophe triplets and the brahmanaspatya pragathas of the first set of three days are also affixed (successively) at the second set of three days

For the anticara verses see VII 19 9 X 36 X 46 for the brahmanaspatya pragathas see VIII 19 11 X 37 and X 47

8 The marutvatiya sastra (consists of the hymn) "Hear our call, O Indra, of the triplet "O Indra with the Maruts, here drink the Soma, and of the triplet "Here I invoke the

crafty Indra"¹

¹ RV II 11 III 51 7 9 VIII 76 1 3 All in accordance with the Br  
XXII 7

9 The (six verses beginning) "Drink, O Indra the Soma,  
let it gladden thee" are the stotra triplet and the antistrophe-  
triplet for the *vairaja samān*,² the *nyunkha* is applied³

² RV VII 22 1 6 the first three verses as those of the *vairaja samān*,  
cf. PB XII 10 1, 10

³ This is explained in the following.

10 The *nyunkha* is connected with the *anustubh*⁴ (must be  
applied) at the second and seventh syllables of the middle verse  
quarter twice the first (time), twice the last time)

⁴ The expression of which the precise meaning as against *vairaja*  
*nyunkha* of *śukla* 12 is not clear. Both terms occur in the Br  
XXII 8. They seem to design a different kind of *nyunkha* of which  
the one or the other may be applied. That it is applied at the  
middle pāda is equally in the Br 1 c

11 (The *anustubh nyunkha* is for instance) *yam t dā*  
*suśata haryā 3 3 śadrih*⁵

⁵ The Rigvedic words (VII 22 1) are *yam t dā suśata haryā śadrih*  
("Whom the stone has pressed out for thee") The *nyunkha* runs  
parallel to the *anustubh* of the chanters PB XII 10 11

12 The *nyunkha* is connected with the *vairaja* consists  
therein that at the second syllable (of the middle verse quarter) it  
must be applied twelve times each time a long between three  
short ones

13 (For instance) *yam t dā 3, t dā 3, t dā 3, suśata haryā śa*  
*drih* (twelve times)

18 The samapragatya is "Indra to the divine service" <sup>1</sup>

<sup>1</sup> RV VIII 345 (as the Br XXII 8)

19 At the first two of the three verses "For thee, O Hero, I prepare these pressings" the nyanikha is applied

<sup>1</sup> RV VII 227-9 These seem to be the ukthamukhya verses for the niskevalya

20 The (verses for the) niskevalya sastra are (the hymns) "Where is Indra famed", and "Of thee, the warrior", (and) the three (verses) "Him of you, ever enduring" <sup>1</sup>

<sup>1</sup> RV X 23 III 46 VIII 927-9 All = Br XXII 8

21 The introductory (triplet for the vaisnavadeva sastra) is the same as that of the second day <sup>1</sup>

<sup>1</sup> See X 311

22 The antistrophe triplet is "The golden handed" <sup>1</sup>

RV I 2257 As the Br XXII 9

23 The (points of) difference at the vaisnavadeva sastra (are further that the hymn addressed to Savitr is) "May the God Savitr with fair jewels come hither", (the hymn addressed to Heaven and Earth is) "Forward the Heaven and Earth with sacrifices, with homages", (the hymn addressed to the Rbhus) "Forward to the Rbhus", (the hymn to the All Gods) "Forwards may go the bright Goddess" <sup>1</sup>

<sup>1</sup> RV VII 45 as against VIII 39

<sup>2</sup> RV VI 53 as against VIII 311

<sup>3</sup> RV IV 39 as against VIII 814

<sup>4</sup> RV VII 34 as against VIII 316 All in acc with the Br XXII 9

24 The (differences) at the agnimaruta sastra (are that the hymn to Vaisvanara here is) "Forwards the praise to the all ruling", (the hymn to the Maruts) "Who are the men revealed", (the hymn to Jatavedas) "I call the efficient" <sup>1</sup>

RV VII 6 as against VIII 62

<sup>2</sup> RV VII 56 as against VIII 64

<sup>3</sup> RV II 4 as against VIII 66

## X 6

### FIFTH DAY OF THE TEN DAY PERIOD

1 The fifth day is of twenty-seven versed stoma with the

śākvara (sāman) as first prṣṭha-(stotra).

2. The ājya-śāstra consists of the first nine verses of the hymn: "This guest" if the sacrifice is one with transposed metres, of the hymn: "Him I deem Agni" at a sacrifice with settled metres.

<sup>1</sup> RV VI 15.1-9 (jagati).

<sup>2</sup> RV.V 6 (pankti).

3. Of the first verse of this (lastly mentioned hymn) he separates (by the pauso) each time two verse-quarters, then separates two and makes the pranava with one verse-quarter.

This is in substance identical with VII 26 3

4. The other verses of this hymn he recites pankti-wise.

This means probably that after each pada he makes a pause and the pranava after each two padas (?), or does *panktisamsam* refer precisely to VII 26 3 ?

5. The prauga-śāstra is in brhatī metre.

6. The triplets of this śāstra are (for Vayu) the two (verses): "Hither to us the sacrifice, touching the sky" and the single (verse): "Come hither, O Vāyu", (for Indra and Vayu): "Hither the thousand", (for Mitra and Varuna) the two: "separately thus" and the single (verse). "Sing ye to Mitra and Aryaman"; (for the Aśvins): "These prayers call ye, O Aśvins", (for Indra): "May Indra, who must be invoked, in all battles", (for the All-Gods): "May we call to our help God and God", (for Sarasvatī): "She gave" <sup>1</sup>

<sup>1</sup> The verses are RV VIII 101 9-10, VIII 46 25, IV 46 3-5, VIII.101 1-2 and 5, VII.74.1-3, VIII 90 1-3, VIII 27 13-15, VI 61 1-3. Mostly the brhatī verses. The puruṣa verses of the prauga (VII 10 9-16) are the same here. Differently the AB VI 1.7

7. In case the sacrifice is one with settled metres the triplet for Sarasvatī is: "And this Sarasvatī to us". <sup>1</sup>

<sup>1</sup> RV. VI 61.7 (gayatrī)

8. The introductory triplet of the marutvatiya-śāstra is: "Why with the following of the five peoples". <sup>1</sup>

<sup>1</sup> RV. VIII 63.7-9=Br XXIII 1

9. The śāstra (itself consists of the following three hymns): "For thus in the Soma", "Thou art a helper"; "O Indra, with the Maruts, the bull", and the three verses: "Him by whom". <sup>1</sup>

<sup>1</sup> RV. I 80, VIII.36. III 47 and VIII.76 4-6. In agreement with the Br. XXIII.1.

10. The stotra (triplet) are the mahanamni (verses). <sup>1</sup>

' The verses handed down for the Aitareyins in Ait.Ār IV must have formed a part also of the texts belonging to our sakha. The Comm remarks 'these must be learnt in the forest, (i.e. they belong to the Āraṇyaka), therefore no pratika is given'. For the prstha laud chanted on the śakvari or mahānamni verse, see PB XIII 4 1-13

11 Each verse (of the nine) is to be transformed into three anustubhs

12 Of the last verse the pankti is the last.

13 At the half of the last (of these three verses) (he applies) the five verse parts, quarter by quarter which are called the purisa. 'This part must be recited as the nivids'

' For the last of VII 19-23. The explication of sūtras 11-13 is not certain especially as we are not acquainted with the recension of the mahānamni according to the Kausitaki sakha. It seems that by repetition (*adhyardha*) *aram* (see VII 12 10) each mahānamni verse must be transformed into 3 anustubhs and that in the middle of the last of these 3 anustubhs, one of the purisa parts must be inserted, so that it becomes a pankti (4×8 N2 of the anustubh + 8 syllables of the purisa). As it seems that there must be all in all 10 verses (of sūtra 1 the antistrophe) probably the 3 anustubhs are taken as a unit

14 The antistrophe consists of the three sets of three verses "Bring unto him who is athirst", "He who, O wealthy one, is most wealthy" and "Him who doth not injure" and as tenth (verse) "Bring to him, to him", or "Yea, thou art powerful"

' The verses are RV VI 42 1-3, VI 44 1-3 VI 44 4-6, VI 42 4 VIII 92 28. All in conformity with the Br XIII 2

15 The samapragatya is "That Indra among the tribes of Nahas"

' RV VI 46 7, 8 = the Br

16 The nishavalāśāstra comprises the hymns "Indra has waxed for intoxication", "Thou hast furthered our prayer", "Thou hast become the only", and the three verses "Him, Indra, we strengthen"

' RV I 81, XIII 37 VI 31 VIII 93 7 9 = Br XIII 2

17, 18 The (points of) difference in the *vaṣṭavāśāstra* (āre) that the anuvāsa triplet (here) is: "Plus desirable gift of Savitr", (that the hymn to Savitr) are the three (verses "Up the God Savitr of the home", (that the hymn to Heaven and Earth) are the four (verses) "The great Heaven and Earth",

(the hymn to the Rbhus): "Rbhu, Vibhvan", (the hymn for the All-Gods): "Who now, O Mitra and Varuna" or (the hymn) "May the most beneficant".<sup>1</sup>

<sup>1</sup> RV III 62 10-12, as against above VIII 3 8

<sup>2</sup> RV.VI.71 4-6, as against above VIII.3.9.

<sup>3</sup> RV.IV 56 1-4, as against above VIII 3 11.

<sup>4</sup> RV IV 34, as against above VIII 3 14.

<sup>5</sup> RV V 41, as against above VIII 3 16.

<sup>6</sup> RV.V.42—while all the other indications agree with the Br, the last is found nowhere else.

19. The (points of) difference in the agnimāruta-śastra (are here, when the sacrifice is one with transposed metres, that the hymn to Vaiśvānara is): "The havis, the beverage", (the hymn to the Maruts): "A wonder is this", (the hymn to Jatavedas are) the three (verses): "Agni is the hotr, the master of the house".<sup>1</sup>

<sup>1</sup> RV.X 88, as against VIII 6 2 (tristubh).

<sup>2</sup> RV.VI 66, as against VIII.6 4 (tristubh).

<sup>3</sup> RV VI 15 13-15, as against VIII 6 6

20. At a (sacrifice) with settled metres (the part of the Saip-bhī used at the same occasion are): "The head of the sky",<sup>1</sup> "Hither the Rudras",<sup>2</sup> the nine verses "This guest"<sup>3</sup>

<sup>1</sup> RV VI.7 (tristubh).

<sup>2</sup> RV. V 57 (jagati).

<sup>3</sup> RV. VI 15 1-9 (jagati)

## X.7

### SIXTH DAY OF THE TEN-DAY PERIOD

1. The sixth day is of thirtythree-versed stoma and has the raivata sūman as its first pratha-land.

2. They (the hoti and the hotrakas) apply as offering-verses the normal ones, to which they join the verses 'seen' by Paruo-chepa.

<sup>1</sup> For the libations of the soma draughts described in VII 2. All = the Br XXIII 4.

3. The two 'inviting-verses' for the libation from the draught for Indra and Vayu are: "Hither may convey thee the fast"

and: "Hither may bring ye both to the sacrifices".<sup>2</sup>

<sup>1</sup> Because this graha destined for a pair of deities has two anuvākyās and two yāgyās, cf. VII 22 4

<sup>2</sup> These are the verses seen by Parucchepa which must be connected with the usual verses of VII.3.

<sup>3</sup> RV I.134 1, I 135 5

4 The two offering-verses for the same end are<sup>1</sup>: "Come to the grass strewn by us"; "May the chariot convey ye hither".<sup>2</sup>

<sup>1</sup> RV I 135.1 and 4.

5. The inviting-verse for the libation for the draught for Mitra and Varuna<sup>1</sup> is: "We have pressed", the following verse is the offering-verse.<sup>2</sup>

<sup>1</sup> Cf. VII 25,7.

<sup>2</sup> RV I 137 1 and 2

6. The inviting-verse for the libation for the draught for the Aśvin<sup>1</sup> is: "Ye the pious with their lauds"; the following verse is the offering-verse.<sup>2</sup>

<sup>1</sup> Cf. VII.28,10.

<sup>2</sup> RV. I 139.3 and 4

7. They (the hotr and the hotraka) apply as offering-verses (preceded by the normal ones) for the libations of the cups that are advanced at the morning-service (the following verses: the hotr): "O bull, O Indra"; (the maitrāvaruna): "This milch-cow"; (the brāhmaṇaccharpsin): "For at all the pressings"; (the potr): "Let not these away from us"; the Neṣṭr, the two-quarter verse: "When to us the wives come" and the triṣṭubh: "May they grant to us"; (the agnīdhra): "Agni I deem our hotr"; (the acchāvāka): "Dadhyañō knows my birth".<sup>1</sup>

<sup>1</sup> Cf. supra VII 3.3-10 and VII 7 2. The verses are: RV. I.139 6, I 137 3, I 131.2, I.139 8, VII.34.20, VII.34 22, I 127.1, I 139 9. The verses are not all pārucchepī. The neṣṭr applies two verses, because the verses must be of seven verse quarters, which the two verses together make up. Āśv. VIII.1 2 differs much. The verses are not specified either in KB. or AB.

8. Of the two hymns: "On behalf of thee impelled",<sup>1</sup> each verse one after another (is inserted) after the promptings for the rtuyajās.

<sup>1</sup> RV II 36 and 37 each consisting of 6 verses, to be applied after the pīsa's which—cf. VII 8 3,4—are with a slight change also used as yāgyās. To these yāgyās the verses seen by Gr̥tsamada are added; see the Br. XXIII 4: *atyañ pūrvān rtuyajān kṛtvā gr̥tsamadair yajanti*, see also Āśv. VIII 1 5 8. The verses of RV. II.36 and 37 are destined



for hotr (II 36 1), potr (II 36 2), nestr (II 36 3), agnīdh (II 36 4), brāhmaṇācchamsin (II 36 5), maitrāvaruṇa (II 36 6) For hotr (II 37 1), potr (II 37 2), nestr (II 37 3), acchavaka (II 37 4), adhvaryu (II 37 5), yajamāna (II 37 6) cf. OH §150

9, 10. The adhvaryu and the grhapati recite themselves the offering-verse,<sup>1</sup> the adhvaryu being seated behind the fire altar built of bricks, the grhapati behind the śalamukhīya fire

<sup>1</sup> As against the normal procedure, cf VII 8 7-9 This rests on KB XXIII 5 *yathayatham yajeyur* and cf AB V 9 2, Āp XXII 7 14.

11. The difference at the midday-service (as regarding the parucchepa-verses applied at the libations for the cups advanced) is (that the hotr applies the verses): "Drink the Soma, O Indra, that is pressed out", (the maitravaruna): "For on behalf of Indra the sky"; (the brahmanacchamsin): "Through thee we, O bounteous one", (the potr): "Protect us, O Indra", (the nestr) "Now and formerly"; (the agnīdhra): "Throw down the great ones, O Indra", (the acchavaka) "For the soma presser gains"<sup>1</sup>

<sup>1</sup> The parucchepa verses are RV I 130 2 I 131 1, I 133 1, I 129 11, I 132 4 I 133 6 I 133 7 Āp VIII 1 4 differs for the greater part

12 (The offering-verse for the advanced cup) of the nestr at the third pressing<sup>1</sup>: "And may the mother belonging to the lofty sky"<sup>2</sup>.

<sup>1</sup> See above VIII 2 9 It is not clear why the nestr alone applies at this occasion a different verse

<sup>2</sup> RV I 64 10

13. They recite the offering-verses without taking breath<sup>1</sup>

<sup>1</sup> i.e. without making a pause at the half verse=KB XXIII 5 and

14 They may apply (instead of the verses cited above) the verses that are used at the ōṇa-day rite of the sacrifice of Soma.<sup>1</sup>

<sup>1</sup> As they are given above VII 3 and VIII 2 This alternative rests on a saying of Kauṣītaki in the Br XXIII 4 and

## X 8

1 The hymn for the aya-śastra is the one beginning: "He has been born".<sup>1</sup>

<sup>1</sup> RV I 128 As the Br XXIII 6.

2. The prauṇa-śastra is in aticchandas metre.<sup>1</sup>

<sup>1</sup> As the Br I c

3 The triplets of the prauga śastra are (for Vayu) "Come to the grass strewn by us", (for Indra-Vayu) "May the chariot", (for Mitra Varuna) "This Soma for Mitra for Varuna", (for the Aśvins) "You both the pious with their chants", (for Indra) the single verse "O Bull, O Indra" and the two "Throw down the great ones O Indra", (for the All Gods) "Hearken thou well to us, O Agni", (to Sarasvatī) "She gave"

The triplets (except the last, all parucchopa verses) are RV I 135 1-3 I 135 4 6 I 136 4-6 I 139 3-5, I 139 6 and 133 6 7, I 139 7-9, VI 61 1-3 (jagati). The Itaroyins (AB V 12 6) differ slightly.

4 At a sacrifice with settled metres the last triplet is "And the dear among the dear ones"

RV VI 61 10 (gayatri)

5 The introductory (triplet) for the marutvatiya śastra is: "Here, the first of the great"

RV VIII 63 1-3 As the Br XXIII 6

6 The marutvatiya śastra comprises the two hymns) "The chariot which thou, O Indra", "He who, a bull", and the three (verses) "O Indra, generous, with the Maruts"

The references (in accordance with the Br XXIII 6) are RV I 129 (parucchopa), I 100 VIII 76 7-9

7 The stotra strophe and the corresponding triplet of the raivata saman are "May they be rich at the carouse" and "May the praiser of the rich one be rich"

RV I 30 13-15 the verses on which the chanters perform the varavantiya saman PB XIII 9 4

RV VIII 2 13 15 all in agreement with the Br XXIII 7

8 The samapragātha is "Nought else"

RV VIII 1 1 2

9 The niskevalya śastra is the hymns) "Come hither to us, O Indra", "The greatnesses of this great one", and the three verses "With the bay steeds to our"

RV I 130 II 15 VIII 93 31 33 = Br XXIII 7

10 The (first verse of the) introductory (triplet) of the vai-vadeva śastra is "Unto that God Savitr"

See above V 9 7

11 Separating this verse after sixteen syllables, he makes the pranava with eighteen syllables, and makes pause with fifteen and with fifteen (the pranava)

The manner of recitation is not wholly clear : Cf infra A 13 2

12 The two last (verses of the triplet are) "For of this Savitr the glorious"

<sup>1</sup> RV V 82 23 cf above A 3 13

13 The corresponding triplet in that of the third day

Cf A 4 13

14 The (points of) difference at the *vaiṣvadeva* (sastra further are that the hymn addressed to Savitr is) 'Upwards that God Savitr', (the hymn addressed to Heaven and Earth) "Which of the two is the first",<sup>2</sup> (the hymn to the Rbhus "Why hath the best",<sup>3</sup> (the hymn to the All Gods) "This in this manner",<sup>4</sup> leaving over its last two (verses) he recites (the hymn) "They who with the sacrifice",<sup>5</sup> and thereupon recites the two verses which he has left over (of the preceding hymn)

<sup>1</sup> RV II 38

<sup>2</sup> RV I 185

<sup>3</sup> RV I 161

<sup>4</sup> RV X 81

<sup>5</sup> RV A 62 All agrees with the Br A XIII 8 The last two are nabha ned stha of AB V 14

15 (The points of difference) in the *agnimūṛta* sastra are (that the hymn to *Vaiṣvanara* is) "The dark day and the bright day",<sup>1</sup> (the hymn to the Maruts) "The devoted Maruts"<sup>2</sup> (the hymn to *Jatavedis*) "This praise"

RV VI 9

<sup>2</sup> RV V 55

<sup>3</sup> RV I 94 All agrees with the Br A XIII 8

16 At a twelve day sacrifice with settled metres he omits, from the rite of the middle three day period, the last triplets of the *niskevalya* and the *marutvatya* sastras<sup>2</sup>

ie of the 4th 5th, 6th days

<sup>1</sup> *Comar vṛṇiṣṭakya eva yāgānta madhyandinasavaṁ vasyate anjāt prāṇīṣṭat tīṣṭabhaṇi madhyandinasava iam it*

17 At the end of the *vaiṣvadeva* sastras (of these days) he app'ies the three verses 'May the Asvins grant us hail

RV A 51 11 13 These verses must at these three days be inserted before the pa cajanīya (A 5 23 A 6 18 and A 8 14 as compared with A 2 8)

18 The hymn to the Rbhus of the fourth (in the same sastra) day is "Stretched is the work"

<sup>1</sup> RV I 110, instead of IX 33, of above X 5 23

19. The three verses "May the swift ones go forward" are added at the end of the hymn to the Maruts <sup>2</sup>

<sup>1</sup> RV III 26 4-6

<sup>2</sup> After the hymn VII 56 of X 5 24 This is in the Br XXII 9

20. The hymn "The good one who grants wonderful gifts" in the hymn to Jatavedas <sup>2</sup>

<sup>1</sup> RV X 122

<sup>2</sup> Instead of RV. II 4, of above X 5 24

21 For a six day-period with invisible (first) prstha lauds,<sup>1</sup> for such a period at which the rathantara and bṛhat (alternately) are the (first) prstha lauds,<sup>2</sup> for such a period with prstha lauds that are to be marked ?),<sup>3</sup> for such a period of which the (first) prstha-lauds are to be mixed (?),<sup>4</sup> for such a period with the tanus as (first) prstha lauds<sup>5</sup>, and for such a period at which the stomas rise with the metres,<sup>6</sup> (he should take) the stotra- and antistrophe-triplets and the samapṛgṛthas in accordance with the (rite of the) chanters

<sup>1</sup> The saḍaha, at which are the verses of the usual (first) prstha lauds (rathantara bṛhat, vairūpa etc) other samans are applied This sacrifice is described in the Kaudra sūtra II 10, no 91 see the ed of Ārśeyakaipa, p 185

<sup>2</sup> Described in Kaudra sūtra I c no 88

<sup>3</sup> upāṅkya precise meaning uncertain, see Kaudra sūtra I c nos 93-96

<sup>4</sup> āparkya, precise meaning uncertain, see Kaudra sūtra I c no- 101, 102

<sup>5</sup> Described Kaudra sūtra I c no 111 Another name of this saḍaha is brahmasaṇapṛstha, the name indicates its being this agrees with Aśv VIII 4 27

<sup>6</sup> chandorustomasya is nowhere else found

22. All the rest is similar to the sacrifice with settled metres <sup>1</sup>

<sup>1</sup> To the pratyakṣa prstha saḍaha

23 The same<sup>1</sup> prevails at the visvajit <sup>2</sup>

<sup>1</sup> As said in sūtra 21, 22

<sup>2</sup> If the visvajit is performed with invisible first prstha laud, or with rathantara and bṛhat etc

## X9

### SEVENTH DAY OF THE TEN DAY PERIOD

1 The seventh day is of twentyfour-versed lauds, has the

brhat (saman) as (first) prstha (laud) and contains both the  
 humans<sup>1</sup>

<sup>1</sup> The two principal of the prstha saman rathantara and brhat, the  
 rathantara or kanva rathantara is the midday pavamana laud, the  
 brhat is the first prstha stotra

2 The 'hymn of the) ajya sastra is "Forwards for the pure  
 radiance"

<sup>1</sup> RV VII 4 = the Br XXVI 8

3 The prauga sa tra consists of verses in tristubh

4 The triplets of the prauga sastra are (for Vayu) "For  
 ward boldly", (for Indra and Vayu) "They by true thoughts",  
 (for Mitra and Varuna) "Up the eye of you two", (for the  
 Asvins) "Hither with a chariot rich in cows", (for Indra).  
 "Hither to us", for the All Gods) "Forward in the sacrifices",  
 (for Sarasvati) "Forward with fostering current"

<sup>1</sup> The verses (all agree with Br XXVI 8) are RV VII 90 1-3 VII 90  
 5-7 VII 61 1-3, VII 72 1-3 VII 90 1-3 VII 43 1-3 VI 95 1-3 All  
 are tristubh

5-8 The introductory and corresponding triplets of the first  
 set of three days as also the brahmanaspritya pragithas, are  
 applied on the chandoma days and on the svarasuman days and  
 at the abhiplava six day period those of the first day of this set  
 of three days (are applied) at the first chandoma day, of the second  
 at the second, of the third at the third<sup>1</sup>

<sup>1</sup> All for the chandomas and svarasuman is in accordance with the  
 Br XXVI 8 XXIV 5

9, 10 In the same manner they are taken for the set of three  
 days for the first (half) of the abhiplava six day period and for  
 the second (half)

11. In the same manner for the svarasuman days

12 The hymns for the marutavatiya sastra (are) "With what  
 array" and "That ram"

<sup>1</sup> RV I 165 and I 52

13 The (hymns for the) nishkavalya sastra are "Him praise  
 thou", "Towards this ram"

RV VI 18 and I 51

14 He should not recite after the kanva rathantara the rg  
 verse on which this chant is based<sup>1</sup>

<sup>1</sup> As was to be expected according to the rule laid down above VII

213 (at the chandoma days the first pratha is the bṛhat) This is discussed in the Br XXVI 9. The proper reason why the yoni of the laṅka rathanāra is not recited may be that this chant forms part of the mūlhyandina māvana corresponding to the maruṭiāya sāstra of the hoti. Cf. PB XIV 3 15.

15 At the vaṣṣvadeva sāstra of the chandoma days and the abhiplava six day period the introductory and corresponding triplets are the same as those which are applied at the first two days (of the prathya six-day period)¹

¹ On the first chandoma day are applied those of the first day of the ten day period (X 2), on the second those of the second day (X 3), on the third day those of the first day.

16 The (points of) difference at the vaṣṣvadeva sāstra (are further that the triplet addressed to Savitr is) "That desirable gift of Savitr", (the hymn to Heaven and Earth) "Let the two come forth", (the hymn to the Rbhus) "This to the divine"—all of them triplets—, (the hymn to the All Gods) the five verses "With straight leading", (the hymn) "Come hither with thy beauty", (and the three verses) "Dread, supporting the peoples"²

The references (all=the Br XXVI 10) are RV III 62 10-12 II 41 19 21 I 20 1 3, I 90 1 5 X 172 I 37 9

17a The (points of) difference at the agnīmaruta sāstra (are that the hymn to Vaiṣvanara consists of the three verses) "May Agni Vaiṣvanara for our help" (1), "May Agni Vaiṣvanara our ally, come unto this our offering by (our) praise by (our) invocation" (2), "May Vaiṣvanara engender the praise and sacrifice of the Angīrasas, may he extend to them brightness (and) heaven" (3)

These three verses (of which the first was already given in full in our Sūtra II 5 3) make one hymn in the AV V 35. In some readings Saṅkh differs from AV as well as from Asv VIII 11 4. The Br XXVI 10 has *vaiṣvānaro na : taya it : vaiṣvānariyam*. How are we again to explain the fact that the Br presupposes the acquaintance of this sūtra if not by accepting that the Sūtra is older than the Brāhmaṇa. But the same is the case with *vaiṣvānaro aṣṭanāt* of IB V 17 13 which is given in full by 1a.

17b (The hymn to the Maruṭs is) "Forward to you the tristubh", either fifteen or nine verses (the hymn to Jatavedas) "Singing we honour thee"³

RV VIII 7 1-15 or 1-9

³ RV V 13

## X.10

## EIGHTH DAY OF THE TEN DAY PERIOD

1. The eighth day is of fortyfour-versed stomas, and has the rathantara saman (as first prstha stotra).

2. The (hymn of the) ajya śastra is. "Agni the God"

<sup>1</sup> RV VII 3 As the Br XXVI 11.

3. The prauga-śastra is in tristubh metre.

4. The triplets of the prauga śastra are. (the Vāyu): the first and third (verses) of (the hymn). "Were not they" and the single (verse): "O Vayu, come to us", (for Indra and Vayu): "So far as the power", (for Mitra and Varuna): "Po you two at the sun's rising", (for the Ásvins). "From her sister"; (for Indra). "This Soma", (for the All-Gods): "Let the Brahmins"; (for Sarasvatī). "May this Sarasvatī for us rejoicing"

<sup>1</sup> RV VII 91 1,3 and VII 92 1. This is an improvement on the Br. XXVI 11 where the triplet VII.91 1-3 is given, but here verse 2 is addressed to Indra-Vāyu

<sup>2</sup> RV VII 91 4 6.

<sup>3</sup> RV VII 65 1-3.

<sup>4</sup> RV VII 71 1-3

<sup>5</sup> RV VII 29 1-3.

<sup>6</sup> RV VII 43 1-3.

<sup>7</sup> RV VII 95 4-6 All are tristubhs

5 The Marutvatīya (is composed of the hymns). "Great is Indra, hero like", "These thee of many"; "Where is this hero"—this hymn everywhere without the last four verses—, "Even the great ones"; and "Him Heaven and Earth"

<sup>1</sup> RV VI 19, VI 21, V 30 1-11, I.169, X 113 All as the Br 1 c —mostly tristubhs

6. The niskevalya (is composed of the hymns). "Thou art great, O Indra, to thee"; "Thou art great, O Indra, thou who"; "Many, not of old to him"; "This fame for thee"; "This prayer to thee"

<sup>1</sup> RV IV.17 I 63, VI 32, X 54, I 102=Br. XXVI 12, tristubhs, except the last.

7. The 'points of' difference in the vai vad-śastra are (that the hymn to Savit herein) are the four verses: "The golden-handed for help"; (the hymn to Heaven and Earth) the triplet:

"The great sky" ; (the hymn to the R̥bhua) the triplet: "Youthful the parents" ; (the hymn to the All-Gods): "O' the Gods the great"; "These worlds"; and the three verses: "The All-Gods, increasing the holy order".

<sup>1</sup> RV. I 22 5-8, I 22.13-15, I 20 4-6, VIII 83, X 167, VI 52.10-12 (=Br. XXVI 19).

8. The (points of) difference in the āgimāruta-śāstra (are that the hymn to Vaiśvānara comprises the three verses<sup>1</sup>: "Agni Vaiśvānara has engendered this new prayer of ours, waxing great with might on earth" (1); "O Agni Vaiśvānara, purifying one, shine as a bull brilliantly; revered with sacrifices by the J̥mad-agnis" (2); "Vaiśvānara, keeping the fixed order" (3<sup>2</sup>); (the hymn to the Maruts): "What now, when as a dear one"<sup>3</sup>; (the hymn to Jātavedas): "The messenger of all knowledge".

<sup>1</sup> The triplet is not in RV, but it is designated by its pratīka in KB, as well as in AB. The third verse was already given in full, above III. 35.

<sup>2</sup> RV. I.38 and IV 8

## X 11

### NINTH DAY OF THE TEN-DAY-PERIOD

1. The ninth day is of forty-eight-versed stoma, and<sup>1</sup> has the brhat (as first pr̥sthā-laud).

2. The ājya-śāstra (comprises the two hymns): "We have gone with great" and "Me the strong".

<sup>1</sup> RV. VII 12 and III.1 (=Br. XXVI 14).

3. Or. (only) the first mentioned one.

<sup>1</sup> This was the opinion of Paingya (KB I c.).

4. The prāṇa-śāstra is in tristubh metre.

5. The triplets of the prāṇa-śāstra are: (for Vāyu) of (the hymn): "O Vāyu come to us" the first, third and last verse, (to Indrā-Vāyu): the second and fourth verses (of the same hymn) and (the verse): "As coursers"; (for Mitra and Varuna): "Dwelling in the sky"; (for the Aśvin): "Hither with all boons"; (To Indra): "Indra the men"; (to the All-Gods): "Agni, erect"; (to Sarāsvatī): "Forward with fostering".



<sup>1</sup> The verses are (all in agreement with KB XXVI 15) VII 93 1 3 5 VII 92, 2, 4 and VII 90 7 VII 64 1-3 VII 70 1-3 VII 37 1-3 VII 39 1-3 VII 95 1 3 All are trist bhs

6 The warutvatīya sastra (comprises the five hymns) "Three friendships", "Indra for the chariot", "Stand on the bry steeds", "Let him sing the chant", "To the glad one"

<sup>1</sup> RV V 29 V 31 III 35 I 173, I 101 (tristubh except the last which is partly jagati) All agrees with the Br XXVI 16

7 The niskevalya sastra (consists of the hymns) "May the true one come hither", "To him, the strong", "As the sky, O Indra", "That highest power" "I was", and "To the all-conquering"

<sup>1</sup> RV IV 16 I 61 VI 20 I 103, X 48, II 31 (tristubh except the last two)=KB XXVI 16

8 The (points of) difference in the vaiśvadeva-sastra are (that the hymn to Savitr consists of) the triplet "Towards thee, O God Savitr", (that to Heaven and Earth) the triplet "Towards to you Earth and Heaven", (the hymn to the Rbhus) the single verse "May Indra for food" and the two (verses) "Give ye jewels", (the hymn to the All-Gods) the five hymns beginning with "Agni is the purōhita at the sastra" omitting of the hymn "The thirty-three Gods" the last but one verse<sup>1</sup>, the single verse "Of you none is small" the four verses "We choose the protection of the mountains" or the hymn called 'Manu's riddle' beginning "One is brown", and the triplet seen by Bharadvāja "Ye All-Gods come hither"<sup>2</sup>

<sup>1</sup> RV I 24 3-5

<sup>2</sup> RV IV 56 5 7

<sup>3</sup> RV VIII 93 34 and I 20 7 8

<sup>4</sup> RV VIII 27 31, without VIII 29 4

<sup>5</sup> RV VIII 30 1

<sup>6</sup> RV VIII 18 16-19

<sup>7</sup> RV VIII 29

<sup>8</sup> RV VI 52 7-9

9 The points of difference at the agnimaruta sastra (are that the hymn to Vaiśvanara comprises the following verses) "Clinging to the sky the mighty Agni Vaiśvanara shined, by his light he repels the darkness" (1), "He snaped him-self into all, he, the controlling one, sends out the seasons lengthening the vigour of the sacrifice" (2) "Agni in distant dominions" (3), (the hymn to

the Maruts is): "O Maruts, in whose dwelling"; (the hymn to Jātavedas): "Agni is the hotṛ, the purohita".<sup>2</sup>

<sup>1</sup> The last verse is already given above III.5.8. Regarding these verses and their relation to the Br. XXVI.17 there is the same puzzle.

<sup>2</sup> RV I.86.

<sup>3</sup> RV.III.11. All agrees with the Br.

10. At a twelve-day-rite) with settled metres the chandoma days have at the morning and afternoon services the same rites as those of the first three-day-period (= the three chandoma days? .

11. But at the marutvatīya- and the niskevalya-śāstras (which belong to the midday service) he omits the hymns in jagatī metres.

12. After the 'With-what-array' hymn<sup>1</sup>, he inserts the hymn: "He who, a bull".<sup>2</sup>

<sup>1</sup> Cf. X.9.12 (marutvatīya of the first chandoma day).

<sup>2</sup> RV I.100 (triṣṭubh).

13. And after the 'Him-praise-thou' hymn<sup>1</sup> the fifteen verses: "He who, born".<sup>2</sup>

<sup>1</sup> Cf. V.9.12 (niskevalya of the first chandoma day).

<sup>2</sup> RV II.12 (triṣṭubh).

14. At a ten-day-period) at which the rathantara and the bṛhat (alternately?) are the first pr̥ṣṭha-laude,<sup>1</sup> all (the midday services of the chandoma days) contain the double hymn.<sup>2</sup>

<sup>1</sup> Cf. X.8.21.

<sup>2</sup> As well that corresponding with the bṛhat as that corresponding with the rathantara.

## X.12

### TENTH DAY OF THE TEN-DAY-PERIOD

1. The tenth day, at which no revealing is to be made,<sup>1</sup> is of twentyfour-versed stoma.

<sup>1</sup> Cf. note 1 on PB.IV.8.8 and note 1 on XV.7.4 (Engl. transl.).

2. (Only) the agniṣṭoma-sāman is thirtythree-versed.<sup>1</sup>

<sup>1</sup> As the PB.XV.12.8 prescribes.

3. The metrical (stotra and śāstra) is three-versed.<sup>1</sup>

<sup>1</sup> Cf. PB.IV.9.7.

4. On the verses on which the vāmadevya sāman is composed

the rathanantara is chanted as first prātha-(stotra).<sup>1</sup>

<sup>1</sup> PB.XV 10.5.

5. If there is disapprovement, another (should recite) the text.<sup>1</sup>

<sup>1</sup> Cf. note 1 on Engl. transl. of PB. XV.7.4.

6. Leaving out the anustubh metre i.e. all the verses in this metre) he brings about, by transforming the other metres i.e. the verses in metres other than the anustubh) one thousand and fifty verses,<sup>1</sup> at one pressing (day).<sup>2</sup>

<sup>1</sup> This day is an anustubha (Baudh XVI.6 352.10), therefore all the verses in this metre fall forth, but on the other side, the day is an stubha (anustubha āyatanam sūcyāt KB XXVII 2 and PB. XV 7. 12, and therefore all the other verses are by interchanging turned into anustubh, so that the day is, in a cryptic manner, an anustubh day.

<sup>2</sup> i.e. over the whole day beginning with the morning-litany (?) The Comm. gives at length (on p 63-79) the verses which are applied.

7. (In the morning litany there are thirty-two gavañīs<sup>1</sup>

<sup>1</sup> They are according to the Comm. RV I.1 (9 verses), III.16 3-20 (4 verses, cf. above VI 4.1-9, I.10 20-22 (3 verses), IV.53 4-7 (4 verses, cf. VI 5.1,2; I.3.1-3 (3 verses, cf. VI 6.1,2), VIII.85 9 verses, cf. ib. end) (9+4+3+4+3+9=39).

8. Instead of the anustubh in the morning litany<sup>1</sup> he takes) the triplets: "Agni, the man"; "This glad"; "Come hither ye beautiful Áśvins"<sup>2</sup>

<sup>1</sup> Cf. above VI 4 2,3, VI.5 3,4 and VI 6 3,4.

<sup>2</sup> RV VII.1.1-3 (virāṇ), IV 52 1-3 (gayatri), VII.68 1-3 (virāṇ). Cf. KB. XXVII 1 virāṇas tairāṇubhūyāt.

9. (And) twentyfour tristubha<sup>1</sup>

<sup>1</sup> According to the Comm. the thrice repeated RV.X 30 12 (above VI. 33), IV 77-11 (5 verses), VII 12 (3 verses, cf. above VI 4 4,5), VII. 77.1-6 (5 verses), VII 80 1-3 (3 verses, cf. above VI 6 5,6), V.76 1,2 (2 verses), VII 73 1,2 (2 verses, cf. above VI 6 5,6).

10. Equally (many) jagatī.<sup>1</sup>

<sup>1</sup> According to the Comm. : I 140 1-7 (7 verses), V 11 1-6 (6 verses, see above VI 4 10,11), I 92.1-3 (see VI 5 11, 12), I.31 1-4, X.40 14-17 (cf. above VI 6.11,12).

11. Fifteen pragathas<sup>1</sup>

<sup>1</sup> According to the Comm. RV VII 16.1-6, III.16 1-6 (see above VI.4. 6-7, VII.81 1-6, I 49 15,16 (see above VI 5 7,8), VII.74.1-6, I 47.1-4 (see above VII 6 7,8).

12. Fifteen triplets in uṣṇih metre,<sup>1</sup>

<sup>1</sup> According to the Comm RV III.10 1-3, III 10 7-9, VIII 28 1-30, I 150 1-3 (see above VI 4 8,9), I 101 13-15 (see VI 5,9,10), VIII 28 1-3 (see above VI 6 9,10).

13. and the normal verses in prukṭi metre<sup>1</sup>

<sup>1</sup> See above VI 4 12,13, VI 5 13,14, VI 6 13,14

14. (In this manner) the morning litany comprises (in a cryptic manner) two hundred and fifteen anuṣṭubhs.<sup>1</sup>

<sup>1</sup> The Comm reckons the 22 gāyatrī and the 6 virāṇa (of X.12 7 and 9) to be equal to 30 anuṣṭubhs, the 34 triṣṭubhs and 21 jagatī (of ib. 10)=69 anuṣṭubhs, the 15 bṛhatī (of ib 11)=17 anuṣṭubhs less four syllables, the 15 usnīḥ (of ib 13)=39 anuṣṭubhs+12 syllables, the 15 satobṛhatī (of ib 11) and the 31 panktī (of ib. 11)+the 12 syllables of the usnīḥ=60 anuṣṭubhs, whilst the four redundant syllables of the bṛhatī are added to the group of bṛhatī.

15 From the verses which are recited over the drops (of the omentum) he leaves out the third and fourth one<sup>1</sup> and replaces them by the two: "They hasten near"<sup>2</sup>

<sup>1</sup> From the hymn RV III 21 (cf above V.18).

<sup>2</sup> He leaves out the third and fourth one, because they are anuṣṭubhs (so the Comm) and he replaces them by the two RV IV 58 8 and 9 which are triṣṭubhs. But, however, not the third and fourth verse of RV III 21 are anuṣṭubhs, but the second and the third. Āśv. VIII 12 2 has as we expect *stokasuktasya deitṛya trīṇyāṇi sthāna* etc. We must admit either that the Utrakara has made a mistake, or that his recension of the RV was different.

16. The three verses: "Go to fetch the God Agni for your help" are replaced by the three: "May our prayers fetch the sharp rayed"<sup>1</sup>

<sup>1</sup> So the anuṣṭubh verses (V 25 1-3) of the recitation of the ācchavāka (see above VII 6 1) are replaced by RV. VIII 71 10-12 (bṛhatī verses) Āśv VIII 12 6 has the same

17. The verses: "Bring unto him, the thirtyone" are replaced by the three: "For the famous"<sup>1</sup>

<sup>1</sup> Instead of RV VI 42 (which are anuṣṭubhs)—this refers to the rite described above VII 7 1—he uses RV VIII 32 4-6 (gāyatrī). See Āśv 1 c

## X 13

1. The (hymn of the) nṛjya vāstra is "O Agni, thee today as a

horse”

<sup>1</sup> RV IV 10 (=the Br XXVII 2)

2 At the first (verse) of this (hymn) separating after five syllables making pause after two five syllabic (parts, he makes the pranava after two

, Cf above X 8 11

3 The prauga sastra is that of Madhucchandas

<sup>1</sup> See VII 10 3ff

4 (He applies) the twentytwo gayatri (verses)

This seems to imply that the previous verses are omitted

5 The (three verses ‘The pavamana Soma being purified in the undecaying sieve’ may be inserted optionally by the grava stut

RV IX 107 23-24

<sup>2</sup> In his recitation as described above VII 15 3ff; probably after the verse mentioned in VII 15 16

6 Instead of the verse “Arise ye, look down on : the single verse “Arising with strength” (is used)

<sup>1</sup> Instead of the anuvakha mentioned at VII 16 3 here the gayatri VIII 76 10 is used for VII 12 7 has the same

7 The introductory verse of the marutvatiya sastra is the one which begins with the word *triladrula*

<sup>1</sup> RV II 23 1 (in agreement with the Br XXVII 2)

8 Of this verse, separating it after sixteen syllables, he makes the pranava with (after) the (second) set of sixteen syllables, makes the pause after the (third) set of sixteen syllables (and the pranava) after the last) set of sixteen syllables

9 The last two verses (of the introductory triplet are) “O thou high spirited”

RV VIII 68 2 3

10 Before the (usual) hymn, he recites, together with the ‘swell the water’ verse the two pragathas “Aloud to Indra” Thus is the marutvatiya sastra

Mentioned above VII 19 15

<sup>1</sup> See VII 19 14

<sup>2</sup> RV VIII 89 1-3 same anuvaks without being separated by the ‘call’ (Comm) Sutra = Bral napa.

11 Having recited the stotra strophe and the corresponding one of the vama-devya swara he recites immediately after the intercalary verse the pragatha of the rathantara and its stotra

and corresponding strophe \*

<sup>1</sup> Now follows the *niskavalya* *sastra* of the *hoti* which runs parallel with the first *pratha* *stotra*, chanted on the *vaiṣṇadevya* cf PB 21 105 the *rathantara* chanted on the verses of the *vaiṣṇadevya* SV I 169=RV IV 31 1-3

<sup>2</sup> See above VII 20 5

<sup>3</sup> See above VII 20 6

<sup>4</sup> See above VII 20 7

12 (Then follow) the nine (verses) "O Friends, we would supplicate" \*

<sup>1</sup> RV VIII 24 1-9 ( *smh* )

13 Then the two verses of two verse quarters "Bring ye under the yokes", and "One wears the thunderbolt" \*

<sup>1</sup> RV VII 34 3 and VIII 29 4

14 And the hymn of *Hiranyastupa* \*

<sup>1</sup> The same as usual RV I 32 of above VII 20 8

15 Before the hymn of *Hiranyastupa* he connects in reciting the *pragatha* \*

<sup>1</sup> The *pragatha* which follows after the intercalatory verse (VII 20 5 6)

16 This is the *niskavalya* *sastra*

17. The introductory and corresponding triplets for the *vaiṣṇadevya* *sastra* are taken from the sixth day \*

<sup>1</sup> See above X 8 10 13

18 The (further points of) difference in the *vaiṣṇadevya* *sastra* are that before the 'May-to us come favourable' hymn\* (is inserted) the 'Forwards may go-the bright Goddess' hymn \*

See above VIII 3 16

<sup>1</sup> RV VII 34 (cf above X 5 29) Verbally=the Br XXVII 2

19 He applies as offering verse (for the soma caru) instead of (the verse) "Sacrifice thou widely, O Visnu" (the verse) "Be a friend to us" \*

The anistubh prescribed above VIII 4 3 is replaced by a jagati RV I 156 1. Asv has the same VIII 12 7

20 The *stotra* and corresponding triplets of the *agnistoma saman* are "Agni the men" \*

<sup>1</sup> RV VII 11 5 On these three first verses the *agnistoma* is chanted by the chanters P I XV 12 1 *virāṣu vāṣadevyam agnistomasāma bhavāt* K I XXVII 2 As no further remarks are made about the *agnistoma* *sastra*, we must suppose that this is the only difference

21 The *stotra* \* and corresponding antistrophe triplets are

\* Probably this introduces the recitation of the holy formulas.

28. During the recitation by the hotr of these formulas he (the adhvaryu) answers: "Yā (m) hotr", and "So (it is), O hotr" (at each pause)

<sup>1</sup> AR V 25 3 and Śāṅ VIII 198. The first is uttered after five padas of the hotr formula, the second after the following five padas.

## X.14

1. With: "O adhvaryu" the hotr (addresses him) at the tenth formula, when he is going to speak (it)

2. "Prājāpati wished: 'May I be multiplied, may I propagate offspring. May all, whatever is here, conform with the Veda'." He saw this sacrifice: the ten hotr formula, the agnihotra".<sup>1</sup>

<sup>1</sup> *Prājāpatiḥ anuṣṭup, n kṛt vā cōrrect sarvaṁ devamanuṣyādyā idāṁ kṛtāṁ?* Cf. *Śāṅ* 8

<sup>2</sup> These passages and all the similar introductory passages of the text chapters are found nowhere else. Properly they are more a Brahmana than a formula.

3. Thus much having spoken, he now (continues) whisperingly:

4. "The offering-spoon is thought. The sacrificial butter is intelligence. The vedi is the word. The sacrificial grass is the study (of the sacred texts). The fire is intention. The agniḥ is knowledge. The hotr is lord of the word. The matravairiṇa is mind. The sacrificial substance is the breath. The adhvaryu is the soma" —this is the hotr formula.<sup>1</sup>

<sup>1</sup> Agrees with MB and Kath, not with TaittĀr or with AB V 25 3-12

5. Now the (formula of) seizing

6. "O lord of the word, O thou that art hr̥dvidha by name! The lord of the word hath drunk the Soma. Bring thou power in to us".<sup>1</sup>

<sup>1</sup> Agrees with Kath IX 8 111 1 (where *dhāt*, not *dhah*). Cf. Śāṅkh we expect *opād āsāsu* etc. An allusion to the formula in KṀ XXVII 4 (r 133 r 4)

7. Thus much whisperingly.

8. "Thereby Prājāpati engendered the trias: Gods, men, asuras. They & he have as hotr one who knows this, that hotr gets

offspring in children and cattle and those sacrificers who have as hotr one who knows this are propagated in offspring and cattle".<sup>1</sup>

<sup>1</sup> This again is more a Brahmana than a hotr formula

## X 15

1 With "O adhvaryu" (he addresses the adhvaryu) at the four hotr formula, when he is going to speak (it)

2. "Him" two (of them), Gods and men, followed, but the asuras were turned away from him. He wished: "May a hero be born unto me, by whom I might overcome these asuras". He saw that four-hotr formula: the sacrifice, the rites of full- and new moon".

<sup>1</sup> Reading *tim denya*

3 Having said thus much, (he) now (continues) whisperingly

4 "The hotr is the earth, the adhvaryu is the sky, the agni is in Tvāstr, the udvīktr Mitrā" this is the hotr formula

<sup>1</sup> Agrees with MS and Kith. (not Tā).

5. Now the formula of seizing

6 "O lord of the word, through the word's most concentrated power mayest thou procure gains, bring unto the lord of the sacrifice the precious goal: the Heaven". May thy lord of the word drink the Soma. He has engendered Indra for (obtaining) strength, *o Jā!*"

<sup>1</sup> MS and Kath *ayakṣe* seems preferable to *ayacṣe* (*ayakṣe*, acc Tā). Cf *ayakṣe* RV VIII 194

<sup>2</sup> I have followed the tradition of MS *ayakṣe* as seen in Kath *ayakṣe* as seen in Kath. The last word *ayakṣe* is given only in Kath.

7. Thus much whisperingly.

8. "Then by Prajapati engendered Indra as a hero and therefrom he overcame the Asuras. They who have as hotr one who knoweth this, that hotr gets as son a hero, and those sacrificers get heroes as sons. That hotr overcomes his hateful adversary. Those sacrificers overcome their hateful adversaries, who have as hotr one who knoweth this".

<sup>1</sup> Read probably *etā* instead of *etā*



## X 16

1 With the word "O adhvaryu !" he addresses the adhvaryu at the five hotr formula when he is going to speak (it)

2 "The deities did not yield to Indra the precedence (and) the preeminence. He saw that five-hotr formula the sacrifice, the seasonal offerings "

3 Having said thus much (he) now (continues) whisperingly

4 "The hotr is Agni, the two adhvaryus are the Aśvins, the ṛgvidh is Rudra, the upavahṭi is Bṛhaspati" This is the hotr formula'

Agrees with Kath and MS Differs from TĀ

5 Now the (formula of) seizing

6 "O, lord of the word, thy flawless word, thy flawless offering spoon, do thou bring near the god gladdening hotr function"'

' Agrees nearly with TĀ III 4 2 (read *devāvr̥dham* and *evayastā*)

7 This much whisperingly

8 "Thereupon the deities yielded to Indra's precedence (and) preeminence"

9 "He who has as hotr one who knows this, to this hotr's preeminence his own people acquiesce, their own people yield to these sacrificers' the preeminence, who have as hotr one who knows this'

## X 17

1 With the word "O adhvaryu" (he addresses the adhvaryu) at the six hotr formula when he is going to speak it

2 "He (Indra) wished 'May I be an eater of food, a lord of the food. He saw that six hotr formula the sacrifice the victi-  
nal offering"

3 Having said thus much, (he) now (continues) whisperingly

4 "Thy eye is the sun Thy breath is the wind Thy body is the intermediate region, thy limbs the sacrifice, thy back the sky Thy bones are the earth" This is the hotr formula

This recension nowhere else precisely so comes nearest to TĀ III 4<sub>a</sub>

5 Now the (formula of) seizing

6 "May Soma drink of the Soma, may the bright drink of the bright Mixed' are for thee, O Indra, the soma (draught)s of Vātapi, who hears the call "

<sup>1</sup> ? *srātaḥ* cooked ?

<sup>2</sup> *uṣāper* An allusion to the passage is found in the Br XXXII 4 This graha with a variant is given by T I III 3 as belonging to the five hotr formula The beginning agrees with VS I 91 131 5

7 Thus much whisperingly

8 "Thereupon he become an eater of food, a lord of food Those who have a hotr who knows this, that hotr becomes an eater of food, a lord of food and those sacrificers, who have a hotr one who knows this, become eaters of food lords of food

## X 18

1 With the word 'O adhvaryu' (he addresses the adhvaryu) at the seven hotr formula, when he is going to speak it

2 "Those Gods wished 'May we be all right in the worlds that are all right' They saw that seven hotr formula the sacrifice, the rite of Soma "

3 Thus much having said (he) now (continues) whisperingly

4 "The hotr is Mahahavis, the adhvaryu Satyahavis the agnidh Acittapajis the upavakti Acittamunir, the two abhigaras Anubhista and Apratidhrsta, the udgatr Ajasya This is the hotr formula

<sup>1</sup> Probably an elliptic dual for *abhigaratpajaram* see IB XXX 153

5 Now the (formula of) seizing

6 "O lord of the word, O thou vidho by name, may we honour thy name Mayest thou honour our name May not the continuity of Gods, nor the continuity of men be cut off Being invited along with sky and earth drink thou of the Soma, *siāha* "

<sup>1</sup> So far the formula agrees with VS and Karl (no T I) There it is found only here

7 Thus much whisperingly

8 "Thereupon it became all right for them 'Those Gods were all right in the worlds that were all right I see now they are all right in the (worlds) that are all right They who have a hotr

who knoweth this, for that hotr welfare becomes all right and for those sacrificers we fare become all right. That hotr reaches the worlds of heaven and gains a firm support on earth. Those sacrificers reach the world of heaven and gain a firm support on earth who have as hotr one who knows this."

## X 19

1 He thereupon recites the (formulas called Prajapati's) formulas.

<sup>1</sup> substantially in agreement with KB XXVII 5

- 2 (1) "O adhvaryu, they who have as hotr one who knoweth the food eating form of Prajapati, that hotr becomes an eater of food and those sacrificers become eaters of food".
- (2) "O adhvaryu, they who have as hotr one who knoweth the lord of food form of Prajapati, that hotr becomes a lord of food and those sacrificers become lords of food".
- (3) "O adhvaryu, they who have as hotr one who knoweth the fair form of Prajapati, that hotr gets the fair thing and those sacrificers get the fair things".
- (4) "O adhvaryu, they who have the beautiful form of Prajapati the beautiful".
- (5) "O adhvaryu, they who have the unresting form of Prajapati".
- (6) "O adhvaryu, they who have the fearless form of Prajapati. Fearlessness gets".
- (7) "O adhvaryu, they who have the unattained".
- (8) "O adhvaryu, they who have the unobtainable".
- (9) "O adhvaryu, they who have the uninvoked".
- (10) "O adhvaryu they who have the unattainable".
- (11) "O adhvaryu, they who have as hotr one who knoweth the form of Prajapati that has no prior, no other one comes prior to that adhvaryu, no other ones come prior to those sacrificers".
- (12) "O adhvaryu, they who have as their hotr one who knoweth the form of Prajapati who has no rival, that hotr has no rival, no rivals have those sacrificers who

have as hotr one who knows this".

## X 20

1. Thereupon the householder' holds the householder's recitation.

<sup>1</sup> In case of a sāstra.

2. "O adhvaryu, they who have as householder' a householder who knows the householder, that householder prospers, those sacrificers prosper. O adhvaryu, they who have as householder one who knows the Gd who has smitten away evil, that householder smites away evil, those sacrificers smite away evil, who have a householder who knoweth this".

<sup>1</sup> The B. XXVII.5 contains the solution of this 'riddle' as well as of the 'riddles' which are contained in X 19

## X 21

1. The off-ring-verse' is: "Prajiṣṭi no other than thou".<sup>2</sup>

<sup>1</sup> For the ritual branchē, so this continues the act of X 13.26. The recitation of the hotr formulae etc fall in the middle of the proceeding with the nāman-grāha, because the 6 formulae are equivalent to the sāstra, -on PB IV 9.13, and Ap. XXI 10.6J.

<sup>2</sup> See above X 13.23.

2, 3. Mentally he makes the first and the second vāṣat.

4. Mentally takes place the partaking (of the remains of the draught).

5. Mentally the touching of the breast.<sup>1</sup>

<sup>1</sup> Cf. above IV 11.6. The māstras are thought only.

6. They take hold of the (pillar) of udumbara, sitting before their dhanyas.

7. Those who do not step beyond' touch it with palāśi-branches.

<sup>1</sup> Who are precisely meant? Cf. VI.12.13

8, 9. The hotr should put his hands the highest, thinking: "May I be the highest".

10. Having covered up the doors of the sadas and the (easterly

directed) but, the *adhvaryu* drives near their voice<sup>1</sup> Silently they sit closing their eyes until the appearance of the stars

<sup>1</sup> Cf Ap XI 12.6.7a with note 3 (Germ transl) The meaning is that at this moment until later they should not speak loudly

11 When the stars become visible, they release at the spot of the *Marjithi*, with the verse "This eye" their eyes (and look) on the stars

<sup>1</sup> RV VII 66.16

12, 13 When all of them have joined in the chant of the coda of the *saman*,<sup>1</sup> they move slowly forwards (creep) beneath the axle of the northern *havirdhana* cart or to the north of the northern cart

<sup>1</sup> The *sat'asparddhi*, as is indicated by the Br XXVII 6 Usually this chant is applied at the *mabavrita* (PB V 4.7) It is only the SB IX 6.9.11 where it is prescribed in a similar context as here (but perhaps forming part of the *gavamayana*) Probably either the SB was acquainted with the KB, or the KB with the SB Both possibly, after all, rest on the Br

14 Having muttered, (when they are) on the place of the axle, the verse "Ye both, O Indra and Parvata", they sit down all before the *havirdhana* shed and fix their thoughts on the wish they foster, each on his own wish<sup>2</sup>

<sup>1</sup> RV I 132.6

<sup>2</sup> Verbally agrees with the Br

15 Those who foster more than one wish, should mutter the *vāhrtis bhuh bhuvah svah*<sup>1</sup>

<sup>1</sup> Verbally agrees with the Br Cf SB I c 23.24 *yady a anekakāmā syur anekāṁśa tīcam utserjan bhuh bhuvah svah etc*

16 They step out in a north eastern direction and call the voice to themselves with the formula "The voices, may the voice come, may the voice come near I May the voice come unto me"<sup>1</sup>

<sup>1</sup> The formula only in the *sūtras*

17 Having pronounced whisperingly three times the beginning word(s) of the *subrahmanya* (formula) they release their voice<sup>1</sup>

<sup>1</sup> KB XXVII 6 *subrahmanyaṁśa vācāḥ utserjan* which cannot mean (heist) they release the speech of the *subrahmanya*, firstly because the *subrahmanya* is a formula and secondly because our *Sūtra* (and *Brahmana*?) never use the dative of stems in *i, u, ā* as genitive So it must be a lative "They release the voice for (i.e. in order to utter)

the *subrahmanya*” Probably they must say : *subrahmanyam* A. the ŚB. IV 6 9 25 has *prthag u kṛke subrahmanyām āhvaṇte* and the JB III.306 : *te subrahmanyayā vācam visrjante*, the *ele* of SB may be either the Ka sutaking or the Jaiminīyas. It seems that day by day this formula must be uttered (Sād.ims.Br I 29).

18. Here the (description of the) twelve-day-periods is completed.<sup>1</sup>

<sup>1</sup> On the first and the last day cf. above X.1.5

19. Or the indication of the time (to finish the period prevails).<sup>1</sup>

<sup>1</sup> The Comm. connects this with the difference of X.13.26, where it is said that the mental laud takes place either before or after the *patul-samyājas*.

## XI 1

### AHINAS AND SATTRAS

#### GENERAL REMARKS

1 The twelve day period (as explained in the preceding chapter) is the model for the ahinas and the sattras<sup>1</sup>

<sup>1</sup> Note *sattrikins alpācāram*

2 The (points of) difference (are) expressly indicated in the (following) express statements

3 The ahinas are those sacrifices of Soma which comprise at least a two day sacrifice and at most a twelve day one

4 The sattras are from the twelve day period on

5 At the ahinas the introductory day falls forth and the (special) rites which prevail for the sattras

But the sattras begin with the prayāgiya of Ap XXII 14 1 and XXIII 18

## XI 2

### GATURVIMSA DAY

1 The day of twentyfour versed stotras, which has the brhat as (first) prsthā stotra, and which contains both (the rathantara and the brhat) samsins which is an agnistoma or an ukthya that day is called the gaturvimsa (day)

All is in accordance with the Br XIX 8 The rule is that this day is an ukthya and with this agrees the reckoning of the Br that it comprises 360 stotra verses (PB IV 2 7) The rathantara forms part of the midday pavamana tottra see Ārṣeyakaṭpa I 1 b

2 The (hymn of the) ājya sastra is "The hoti has been born

<sup>1</sup> RV II 5—the Br

3 The prauga sastra is that of Madhucchandasa

<sup>1</sup> Cf VII 10 3 16 is the B

4 The 'with what array' (hymn) is the (hymn for the) marut

vatiya sastra.

In accordance with the Br XIX 9 Cf note on X 9 12 (RV I 65) The pratipad and anucara and rest, as usual see VII 19 8-14

5. The verse (of the 'with-what array' hymn) "Thou canst not be overthrown, O bounteous one", he takes as closing verse after having recited before (this verse) the next following verses,<sup>1</sup> where in this (hymn) the nivid is inserted.<sup>2</sup>

<sup>1</sup> So he recites RV I 165 1-8, 10-15 and closes with verse 9, in accordance with the rule of VII 19 17 in accordance with the Br XIX 9

<sup>2</sup> This means and so everywhere must be done in this case

6 The 'that-who-the-highest' hymn is (the hymn) for the niskevalya sastra

<sup>1</sup> RV X 120

7. For the second day (of the ten-day-period) are taken the hymns to Savitr and to Heaven and Earth' (for the vaisvadeva-sastra)

<sup>1</sup> See X 3 14

8. And the hymn to the All-Gods and the Maruts' (for the vaisvadeva and the agnimaruta)

<sup>1</sup> See X 3 14, 15

9, 10 From the sixth day the hymn to the Rbhus' (of the vaisvadeva-sastra), and from the third to Vaisvata

<sup>1</sup> See X 8 14

11 The hymn to Jatavedas (for the agnimaruta) is "Make ye grow Jatavedas"

<sup>1</sup> RV II 2 All agrees with the Br XIX 9

12 (It may be) a (rite) at which the ukthya, as far as concerns the samans, are taken up into the (agnistoma-saman of the caturvimsa day)

<sup>1</sup> According to the Brahmanas (KB and PB IV 8, 11) the caturvimsa day may be an ukthya day (as such it has been treated above XI 2 1-11), but it may also be an agnistoma. The two views are now united by arranging the stotras in such a manner that the whole of the agnistoma comes, in number of stotra verses, to be equal to an ukthya, see Drachy VIII 1 10 16, Laty IV 5 10-16 where different arrangements are proposed. One example may suffice: the caturvimsa as ukthya comprises 360 stotra verses, as agnistoma it would comprise only 288. But now the stotra verses are made to consist of 33 and the pretha-stotra of 36 verses, so that we get 24 (bahispava) + 120 (the four ajyas) + 24 (the mahiyandina pavau) + 144 (the four



prethas) + 24 (the arbhaya payamana) + 24 (agnistoma)=360 in all, this is called the antarukthya. In this case the samana of the ukthya stotras are chanted along with the yajñayajñīya, see the next § and Āsv I\ 66 (where this manner of proceeding is prescribed for the uktha called gotamastoma)

13a (In this case) he recites immediately after the stotra-verse of the yajñayajñīya the stotra verses of the uktha stotras<sup>1</sup> and after the corresponding triplet of the yajñayajñīya the corresponding triplets of the ukthas -

So after *yajñā yajñā* to *agnayā* come the stotra verses of the three ukthas, see Āreyaśālpa App p 203 204, cf Āsv I\ 68

13b Having recited "O Agni, drink with the jubilant Maruts, enjoy the Soma together with Indra and Varuna, with Indra and Brhaspati, with Indra and Visnu" he closes the recitation (of the agnimaruta sastra)

<sup>1</sup> The mantra only in Āsv I c 2. The deities are those of the ukthas, see PB VIII 84 note II (Eagl travel)

14 In case the ukthas, as far as concerns the soma draughts, are taken up into the caturvimsa day rite, he should take the same verse, after he has recited it (as formerly), as offering verse<sup>1</sup>

<sup>1</sup> This is not very clear. It seems that in this case the precept of stotra 12 falls forth. The word *grahānārūkthya* occurs Āsv I\ 62. It is connected with the arrangement of the grahas *andhāvaruṇā dibhir grahas*

## XI 3

1 At an ekatrika<sup>1</sup> the sastra is arranged in triplets<sup>2</sup>

<sup>1</sup> Were the stotras are alternately one versed and three versed, cf I\ 42 7-14. It is uncertain whether it is the intention of the author to allow this mode of recitation also for the caturvimsa day

<sup>2</sup> The hymns are replaced by triplets (Āsv I\ 5 15, as compared with I\ 5 4)

2 Having recited in accordance with the laud, the stotra-verse or triplets, and in accordance with the stotra verses the corresponding triplet and the samaspragītha<sup>3</sup>, the hotrakas recite the last three triplets of the conclusion (parjasa)

<sup>1</sup> See XII 23

3 Of the (hymns) into which the nividya are inserted, the hotr (recites only the last three verses)

4 All the rest is similar to the normal rites

## XI 4

### ABHIPLAVA SADANA

1 The abhiplava six day period is a modification of the prastha six-day period

<sup>1</sup> Described above X 2 8

2 The ajya sastras of the first three day period in the form with settled metres prevail for the first three days of the abhiplava period

3 The rathantara and the brhat are alternatively the (first) prastha (stotra)s

4 The first and the last days of this six day period are anagnistoma jyotistoma

5 Between these are four ukthya days

6 The second and fourth are go days

7 The third and fifth are ayas days<sup>1</sup>

<sup>1</sup> Sastra 4-7 as KB VII 5

8 The (hymn) of the marutvatya sastra (for the first abhiplava day is) "Indra for the chariot"<sup>1</sup>

<sup>1</sup> RV V 31

9 The (hymn) of the nishkatalya sastra (is) "Come hither"<sup>1</sup>

<sup>1</sup> RV III 43

10, 11 The (hymn) of the vaistadeva sastra (is) "How of the Gods"; the same hymn at the fifth day

<sup>1</sup> RV X 61

12 The hymn to the Maruts (in the agnimarut sastra) is that of the one day sona rite<sup>1</sup>

<sup>1</sup> See above VIII 64

13 The hymn to Jatavedas (at the same sastra is) "The hotr goeth forwards"<sup>1</sup>

<sup>1</sup> RV I 144

14 The rest is similar to the first day (of the prastha six-

day-period) '.

' All agrees with the Br XX 2

## XI 5

1 Of the second day (the hymn) for the marutvatīya(-sastra is) "These oblations call thee" '.

' RV VI 21

2 The (hymn) for the niskevīya sastra is "Thou art devoted to the pressed Soma" '.

' RV VI 23

3 The hymn to Savitr (of the vaisvadeva-sastra) is that of the one day sacrifice '.

' S-s VIII 39

4 The hymn to the Rbhus (of the same sastra) is "Stretched is the work" '.

RV I 110

5 The same is applied at the fifth day

6 The (hymn for the) All Gods (of the same sastra is) "I call the Gods" '.

' RV X 66

7 The hymn to Jātavedas of the agnīmīrutā-sastra is the same as that of the caturvīmsa day '.

' Cf XI 2 11

8 The rest is similar to the second day (of the prathya six-day period) '.

' All agrees with the Br XX 3

## XI 6

1 Of the third day the prauga sastra is that of Viśvamanas in usnīh verses (as follows)

2 The triplets for the prauga are (to Vayu) "Come hither, O I and Vayu", (to Indra-Vayu) "May the thousand convey both of you hither", (to Mitra and Varuna) "Ye both the chiefs of all", (to the Asvins) "May your conveying chariot come", (to

Indra) "O friends, we would supplicate", (to the All Gods)  
 "May the Goddess Aditi for us", (to Sarasvatī) "And Sarasvatī  
 has become dear to us".<sup>1</sup>

<sup>1</sup> RV VIII 26 23-25, IV 46 3 5, VIII 25 1-3 VIII 26 4-6 VIII 24  
 1-3, VIII 25 10-12 VI 61 10 (two triplets among these are gayatri)

In the Br XX 4 the triplets are not indicated

3. The (hymn for the marutvatiya śastra is). "Mount the  
 two bay steeds" <sup>1</sup>

<sup>1</sup> RV III 35

4. The (hymn for the) niskevalya agrees with that of the one  
 day soma rite <sup>1</sup>

<sup>1</sup> See VII 20 8

5. The (hymn to the Heaven and Earth of the vaishvadeva-  
 śastra in the ) triplet "In melted butter are Heaven and Earth  
 envelopped" <sup>1</sup>

<sup>1</sup> RV VI 70 4-6

6. The same triplet at the sixth day

7. The hymns to the Rbhus and the All Gods (of the same  
 śastra) are those of the one-day sacrifice <sup>1</sup>

<sup>1</sup> See VIII 3 14 and 16

8. The (hymn to the Maruts at the) agnimaruta-śastra is  
 "Come hither, ye Rudras" (and the hymn to Jatavedas at the  
 same śastra) "Thee, O Angī, the righteous".<sup>2</sup>

<sup>1</sup> RV V 57

<sup>2</sup> RV V 8 All agrees with AB XX 4

## XI 7

1. Of the fourth day the (hymn of the) vajra-śastra is "The  
 hotr is born".<sup>1</sup>

<sup>1</sup> RV II 5

2. The prauga-śastra is that of Medhatithi (with the follow-  
 ing peculiarity)

3. The triplets addressed to Vayu and Indra-Vayu are those  
 of the prauga of Grtsamada<sup>1</sup>, but the verses seen by Medhatithi  
 come first

<sup>1</sup> See X 34 So the triplets for Vayu are *tiṣṭhā samāsa ā gṛhā* I 23 1,  
*ṛjya va le sahasṛāṇā* II 41 1, 2 for Indra Vayu *āśvā dāṇā dāṇaṇā*  
 I 23 23 *sahāsyāṇā* II 41 3 The reason of this transposition is no  
 obvious. The Br XX 12 has only *madāṇāṇāṇā prauṇā*

4. The (other) triplets are: (for Mitra-Varuna): "Mitra we call"; (for the Ásvins: "Awaken the two who at morning yoke"; (for Indra): "Let the bay steeds convey thee hither"; (for the All-Gods): "Hither, O Agni, with all these Gods".<sup>1</sup>

<sup>1</sup> RV. I 23 4-6, I 22 1-3, I 16 1-3 I 14 1-3

5. The triplets addressed to Sra-vatī, which are used at the conjunct (form of sacrifice) during the last three-day-period (of the prsthya six-day-period), are applied at the last three abhiplava days.<sup>1</sup>

See X 5, X 67 and X 84.

6. The (hymn of the) marutvatīya-(śastra) is the same as at the one-day-sacrifice.<sup>1</sup>

<sup>1</sup> See VII.20 15.

7. The (hymn of the) niskevalya-(śastra) is: The terrible one is born".<sup>1</sup>

<sup>1</sup> RV VII 20.

8. The (hymns) to Savitr and Heaven and Earth of the vaiśvadeva-śastra are the same as at the second day (of the prsthya ṣaḍaḥa).<sup>1</sup>

<sup>1</sup> See X 3 14

9. The (hymn) to the R̥bhus (at the same śastra) is that of the third day.<sup>1</sup>

<sup>1</sup> See X 4 14 (RV. IV 36).

10. The (hymn) to the All-Gods (at the same śastra) is: "Agni, Indra".<sup>1</sup>

<sup>1</sup> RV. X 65

11. The (hymns) to Vaiśvānara of the first three days are applied at the last three days, at the (āgnimāruta-śastra).<sup>1</sup>

<sup>1</sup> S; they are RV. III 3, VI 8, III.2

12. The āgnimāruta-śastra further comprises as hymn to the Maruts: "Those who shine forth" (and as hymn to Jatavedas: "The guardian of men").<sup>1</sup>

<sup>1</sup> RV. I 85 and V.11. All agrees with the Br XXI 2.

## XI B

1. Of the fifth day the (hymn for the) ajya-(śastra) is: "O Agni, the mightiest",<sup>1</sup> of which, whenever this hymn is pre-

scribed, the last verse be left out

<sup>1</sup> RV V 10

- 2 The prauga (sastra) is one 'to be collected'

<sup>1</sup> Probably because all the t̥ras are from different trees a agni st  
maidhatitha, gartasānada midhuccān lassa atreya

- 3 The triplets are (for Vayu) 'Drink the foremost part',  
"Of thee, O Vayu", "Thou for us, O God", (for Indra and  
Vayu) "By hundred kinds of help", (for Mitra and Varuna)  
"Sprinkle ye with ghr̥ta", (for the Asvins) "Convey to us, O  
Asvins, riches in cows", (for Indra) 'And then, O Indra come  
to us', (for the All Gods) "All ye Gods fostering truth"

The verses are IV 46 1 VIII 26 21 and VIII 26 22 (the t̥ra for  
Vayu) IV 46 2 4 (Indra Vayu) III 6 16 18 (Mitravaruna, VIII  
5 10 12 (Asvins) VIII 9 10-13 (Indra) VI 52 10 12 (Vavedeaval)  
Further of XI 7 5

- 4 The (hymn for the) marutvatiya (sastra) is 'Where is that  
hero'

<sup>1</sup> RV V 30

- 5 The (hymn for the) m̥skevalya (sastra) is "Come, let us  
approach"

<sup>1</sup> RV I 33

- 6 The (hymns) to Savitr and to Heaven and Earth (of the  
v̥aisvadeva sastra) are the same as at the third day (of the prathya  
sad̥ha)

<sup>1</sup> See \ 4 14

- 7 The (hymns of the) agnīmāruta (are, to the Maruta) "Your  
spy hath cried loudly", (to Jatavedas) "Wonderous is of the  
tender young one"

<sup>1</sup> RV V 59

<sup>2</sup> RV \ 116, further see \ I 7 11

## XI 9

1. Of the sixth (day the hymn for) the aya (sastra) is "O  
friends, together the seemly", everywhere the last verse of this  
hymn is omitted

<sup>1</sup> RV V 7

2. The prāṅgī-śāstra) is one 'to be collected'.

3. The triplets are : (for Vayu) : "Come, O beautiful Vayu"; for Indra-Vayu : "With the resplendent chariot"; for Mitra-Varuna : "What today after sunrise", or : "Mitra and Varuna of sunrise", (to the Āśvins) : "Ye two dear to many"; (to Indra) : "Come with thy big steeds to our Soma", (to the All-Gods) the triplet seen by Bharadvāja : "Ye All-Gods come hither".<sup>1</sup>

<sup>1</sup> The triplets are I 21-3 IV 465-7. VIII.27.19-21 or VII 66.7-9, VIII 54.6 VIII 99.31-33, VI.52.7-9. the addition *bharadvāja* is necessary because there is another triplet beginning in the same manner. For Śarāṅga I see above XI 75

4. The (hymn of the) marutvatīya-śāstra) is : "Great is Indra, hero-like"<sup>1</sup>

<sup>1</sup> RV VI 19

5. The (hymn of the) niskevalya-śāstra) is : "He who, born"<sup>1</sup>

<sup>1</sup> RV II.12

6. The (hymn) to Savitī (of the vaiśvadeva-śāstra) is the same as that of the second day (of the prathya six day-period).<sup>1</sup>

<sup>1</sup> See X 3.14 (RV IV.53).

7. The (hymn) to the All Gods (of the same śāstra) is : "These fires have awakened"<sup>1</sup>

<sup>1</sup> RV X 35

8. The (hymn to the Maruts of the) āgnimaruta-śāstra) is : "Rich in showers", (and to Jatavedas) : "Thou, Agni, with the days".<sup>1</sup>

<sup>1</sup> RV II 94 and II 1. For the hymn to Vaiśvanara see above XI 7 11.

9. The hymn to the All Gods at the sixth day of the second abhiplava period is : "O Indra, be strong"<sup>1</sup>

<sup>1</sup> RV X 100.

10. Of the (sixth day of the) third (abhiplava) : "Dawn and night".<sup>1</sup>

<sup>1</sup> RV X 36

11. Of the (third sixth day of the) fourth (abhiplava). "Agni, Indra".<sup>1</sup>

<sup>1</sup> RV X 65.

12. Or "Hail to us Indra and Agni".<sup>1</sup>

<sup>1</sup> RV VII 35

13. Or the first in the first section, the second in the second section.<sup>1</sup>

<sup>1</sup> In the first half of the year, before the visuvat day, respectively after

this day

14 At (the sixth day of the) fifth abhiplava "From the distance",

<sup>1</sup> RV I 63 The Comm. refers to XIII 19 20 (below)

NOTE ON SUTRAS 9-14 : The Brhmanas pert. to this passage is the first part of XXI 5 *varivadevany antyatyante* I doubt whether Keith's translation 'are expanded' renders the sense

## XI 10 ABHIJIT

1 The abhijit is an agnistoma which contains all the stomas,<sup>1</sup> both the samans,<sup>2</sup> and has either the rathantara or the brhat<sup>3</sup> as (first) pretha (stotra)

<sup>1</sup> See note 1 on p 17 of the edition of Arsheyakalpa

<sup>2</sup> The *sa nam par excellence*, rathantara and brhat (Br. XVII 1)

<sup>3</sup> The brhat not the rathantara according to the Kaushikas. The Jaiminiyas prescribe the brhat

2 The *ajya sastra* consists of (the hymn) "Towards to the God" and (the triplet) "What is carrying best"

<sup>1</sup> RV III 13 and V 35 7-9

3. The *prauga sastra* is that of Madhucchandas and that of Grtsinada

4. First come the triplets of that of Madhucchandas afterwards that of Grtsinada.

<sup>1</sup> First those to each deity as given in VII 10, then as given in V 35 After each puruṣa of VII 10 come the triplets of the two praugas See the Br. XVII 1

5 Or (only) the triplet addressed to the All Gods in the prauga of Grtsinada, must be inserted after the triplet to the All Gods (in the prauga of Madhucchandas)

<sup>1</sup> This is the meaning, as appears from the Br. and the Comm. But how are the words *ustidraḥ grtsinadaḥ* syntactically to be taken?

6 Or the (whole) morning service should be that of the one day-sacrifice of Soura.

<sup>1</sup> This is finally allowed by the Br. XVII 2

7 (At the midday service) he (inserts after the hymn of the) *marutvatiya sastra* of the one day rite (the hymn). "O Indra,



drink, for thy delight the Soma is pressed”<sup>1</sup>

RV VI 40 This insertion takes place after RV X 73 (see VII 9 25)

8 After the (hymn of the) *niskevalya* sastra (of the one day rite) (he inserts the hymn) “Which help is yours”

RV VI 9 inserted after RV I 32 (see above VII 20 8)

9 But in case (the abhiṣit) has the *brhat* as first *prstha* stotra these two hymns come first

<sup>1</sup> The two of sūtra 7 and 8

10 Or the two (the *marutvatiya* and *niskevalya* sastra) consist of one (hymn only, (viz the *marutvatiya* of the hymn beginning) “Drink the Soma towards which” (and the *niskevalya* of the hymn beginning) “Him do thou praise” of the first hymn he omits the last verse

RV VI 17

<sup>1</sup> RV VI 18

11 The third service follows the one day rite<sup>1</sup>

<sup>1</sup> All agrees with the Br XIV 2

## XI 11

### SVARASĀMANS

1 The *svarasaman* days are seventeen versed

2 The *rathantara* is the (first) *prstha* stotra of the first, and the *brhat* of the second, the third has both the *samans*<sup>1</sup> but the *rathantara* as first *prstha* stotra

Not so the *hauthuma*

3 According to Kauṣṭhal<sup>1</sup> they have the (samans called) ‘*svara*’ as (first) *prstha* (stotra on each day)

See the Br XIV 8 and

<sup>1</sup> On these samans see note 2 on page 21 of the edition of the *Ātreya* kalpa and note 1 on the Engl transl of PB IV 5 1

4 In this case the *rathantara* and the *brhat* (are chanted) at the *pavamana* lauds

Agrees with the Br 1c In this case the *rathantara* and *brhat* occupy the place of the *svarasamans* in the *arbhava* *pavamana* laud Cf Drishy VIII 2 20 or Ity IV 6 16 Probably the sūtra of Drishy-Ity was known to the author of the Br

5 According to Pāṇini<sup>1</sup> they are *agnistomas*<sup>1</sup>

<sup>1</sup> Agrees with the Br XIV 9 Cf PB IV 5 20

6 According to Kausitaki they are ukthyaḥ

'Agrees with the Br 1c and of PB IV 5 17

7 The (hymns for the) अग्न (sastras) are (for the first day)

"O God with sacrifices the mortal, (for the second day)

"Great strength", (for the third) "O Agni, bring hither the most mighty", everywhere with omission of the last verse

'RV V 17 V 16 V 10 the Br XXIV 5

8 The prauḡa sastras are those of the first three day sot (of the pithya six day period)'

'The malhuccandara (X 3) the garisa nada (X 3 4 5) the atreya (X 4 4 5) As the Br XXIV 5

9 The (hymn of the) matutvatīya-(sastra) is for the first svarasman day "Where is that hero, for the second the with what array" hymn, for the third "Let him sing the saman"

'RV V 30 I 165 I 173 (-the Br) of also above X 9 5

10, 11 After the (usual) sampragathas he recites the (following) pragathas which contain the word what (१२) ११ (the matutvatīya of) the first (svarasman day) 'what (१२) newest, (of the second) "What is not performed by him, (of the third) "These prayers thee" (Then follows) the yoni of the (brhat)

'RV VIII 3 13 14 VIII 66 9 10 VIII 3 3 4

12 (The hymns for the nishkavāya sastra are) at the first (svarasman day) "What is thy most effectual and without the last verse, (and) 'May the bay steeds convey thy chariot hither, at the second (day) 'The singers sing thee', and 'He hath drunk hence', at the third (day) 'Indra all have caused to grow', and "In thee have come together the songs"'

'RV V 35 VI 37

'RV I 10 VI 38

'RV I 11 VI 34

13 In this manner if the svarasman days have the rathan tara and the brhat (as first prstha stotras)

14 (But) if the svarasmans are used (for the first prstha stotras) the triplet When thou wast born O unequalled one is the stotra triplet (for all the three days)

Of sūtra 3

'RV VIII 89 5 7 on the first of which verses the cl antars sing the same of note 1 on the Engl transl of PB IV 5 1 The triplet VIII 89 5-7 consists as is prescribed in the Br XXIV 5 of two anustubhs and one brhat

15. For the anurūpa triplet (are used) the two (verses). "What, O wonderful Indra, abundantly",<sup>1</sup> and as third: "Which profits thou hast brought, O Indra" (so for the first svarasāman day).

<sup>1</sup> RV. V 39.1,2 (anustubha) and VIII 97.1 (bṛhatī).

16. Or' (the stotra-triplet) for the second (svarasāman day) is (the tristich). "Be glad, thou hast drunk the Soma",<sup>2</sup> of which he takes the first as third verse.

<sup>1</sup> As against the rule in sūtra 14.

<sup>2</sup> RV. I.175 1-3, but now in the sequence I 175 3, 1, 2. This transposition is required because first must come two anustubhs and then one bṛhatī. It is the triplet on which the chandogaa perform the first pratha of the second svarasāman day, see Ārśayakalpa II 3.

17. For the anurūpa (triplet at the second svarasāman day) (are used) the two (verses): "Be glad for our welfare"; and as third: "We are in thee, O Indra".<sup>1</sup>

<sup>1</sup> RV I.176 1,2 (anustubha), VIII 66 13 (bṛhatī).

18. Or' (the stotra-triplet) for the third svarasāman day is the tristich. "Bring unto him, the thirsty one",<sup>2</sup> of which he takes the fourth as third.<sup>3</sup>

<sup>1</sup> See note 1 on sūtra 16.

<sup>2</sup> RV VI 42 1-3. This is the triplet in which the chandogaa perform the first pratha-stotra at the third svarasāman day (Ārśayakalpa II 4).

<sup>3</sup> So he takes VI 42 1,2,4 again because the third verse, must be a bṛhatī.

19. For the anurūpa (triplet at the third svarasāman day) (are used) the two verses: "Drink, O Indra, this Soma"; and as third: "Who leads him together with the Soma".<sup>1</sup>

<sup>1</sup> RV. I 84 4,6 (anustubha) and VIII 33 7 (bṛhatī).

## XI 12

1. Whenever the stotra-triplet has the bṛhatī (verses) at that (corresponding) place the bṛhatīs must be applied in the anurūpa triplet.

2. Having recited the intercalatory verse and the (pragāthas) containing the word 'who', he recites at the first day that of the yout of the rathantaras, at the second day that of the bṛhat, at the third day those of both.

middle three day period in the connected form (*samudha*)<sup>1</sup>

<sup>1</sup> The 4 5 6 days of the ten day period KB \XIV 9 *yany utarasya tṛyaś asya tṛtyasat anam tām tṛtyasavanām sanucāṇam*

13 But he leaves out the last hymn of the vaisvadeva sastra of each day<sup>2</sup> and the triplet<sup>3</sup>, and replaces them by (the hymns) "Bring your soma draught, O ye eager ones" (first svarasaman day), "Him of old" (second day), "What vessel here" (third day)<sup>4</sup>

<sup>1</sup> See \ 8 14

<sup>2</sup> This refers to \ 8 17

<sup>3</sup> RV I 123 V 44, I 121, all in agreement with the Br \XIV 9

11 Or at the first (day) by the hymn "Agni, Indra."<sup>5</sup>

<sup>1</sup> RV \ 65 (agreeing with the Br I c)

15 And (in this case) the hymn to the Maruts is "Those who shine forth"<sup>6</sup>

<sup>1</sup> RV I 85, cf \I 7 13

16 The hymn "I call the Gods" at the second day

RV \ 66

17 The hymn "Dawn and night" at the third

<sup>1</sup> RV \ 86 All agrees with the Br I c,

## XI 13

### VIŚUVAT DAY

1 The viśuvat day is an agnistoma, of which each laud consists of twenty-one verses, and which has either the brhat or the mahadivya ityāś as (first) prathā-(laud)

<sup>1</sup> The last is usual, but the brhat is also permitted see KB XXV 4 as compared with JB II 35 36 *tad dhātad eke viśvato brhativ etā brhat prathamā kṛtānti bṛhato ityāśā bṛhato 'ste adityo brhatyām etā etā abhy itas tajati*

2 It must be brought to an end before sun set<sup>2</sup>

<sup>1</sup> This is implied also in the Br \XV 10

3 The morning-litany (takes place immediately) when the sun has risen<sup>3</sup>

<sup>1</sup> Against the usual practice, cf VI 3 11f and \I XXI 15 17 The Pr \XV 10 1eg agrees

4 Or as in the normal rite<sup>4</sup>

<sup>1</sup> VI 2 This is also allowed by Kaṣṭhāṭṭha (Br \XV 10) *yathā yatham etā tamā pākuryat*

5. The beginning verse of the morning litany (when it is begun) after sunrise is "Agni I deem father"

' RV \ 73 Agrees with the Br \ \ \ 10

6 He should recite (at the morning litany) a hundred or a hundred and ten or a hundred and twenty (verses)

7. The apri hymn is the one seen by Vasistha

' For the fore offerings of the animal sacrifice (the *savaniya pakā*) at this day the hymn RV VII 3 is used For the usual hymn of V 16 5-7 The statement is in concord with the Br \ \ V 10

8 A (he goat) destined for Surya must be immolated in addition to the usual one of the pressing day

' Agrees to the letter with the Br I c This is the usual practice at this day Cf Ap XXI 33 I with the references in the Germ transl

9. For the victim to Surya the inviting verses are the three beginning "The bright face of the Gods has risen" and the three following ones are the offering verses

' RV I 116 1-6 So verse 1 is the *anuvākya* for the *vapa* verse 4 its *yajya*, verse 3 and 5 are for the *pasupurodasa* and verse 3 and 6 for the *victimal offering*

10. (The rite of this victim sacrifice is performed) whisperingly.

' See the Br I c

11 The (hymn for the) *yajya* (*sāstra*) is "Out of the ocean the wave"

' RV IV 58 = the Br \ XV 1

12. The *prauga sāstra* is in *tristubh* metre (composed as follows)

13. From the middle *chandoma* day (are taken) three triplets the first two and the last.

' So the triplets for *Vayn*, for *Indra Vayn*, and for *Sarasvatī* are the same as those mentioned in \ 10 4 (RV VII 91 1-3, VII 91 4-6 and VII 95 4-6)

14. Three are taken from the first *chandoma* day

' That for *Mitra* and *Varuna* that for the *Asvins* and that for *Indra* (are the same as those mentioned in \ 9 4 (RV VII 61 1-3, VII 72 1-2 and IV 13 2, see *sūtra* 15)

15. But the third verse is the one containing the word 'blaze'

' RV IV 13 2

16. That for the All Gods is. "Let the holy word go forward from the abode"

<sup>1</sup> RV VII 36 1-3 Sūtras 12-16 agree with the Br XXV 2 The differences are caused by the fact that each triplet must contain an allusion to Surya (śaśvat) All these triplets are tristubhs and 'seen' by Vasatha

17. Or the morning service (may be) that of the one-day-rite'  
As is allowed also by the Br XXV 3

18 Its śāstra (sastra consists of the two hymns) "Forward to the God", and "For thou princely glory".<sup>1</sup>

RV III 13, VI 2 As the Br I c<sup>2</sup>

19 And the prāgā śāstra is that of Madhucchandas<sup>3</sup>

See VII 10 3-16

20 The (hymns for the) mātṛvatīya-(sastra) are. "With what array", and "That ram", "Thou, the terrible, hast been born".<sup>4</sup>

<sup>1</sup> RV I 165, 1 69 X 73 = the Br XXV 3

21 The stotra triplet is "Learning, as it were, on Surya" in case the bhāt is not chanted on its own yoni<sup>5</sup>

<sup>1</sup> RV VIII 99 3, 4

<sup>2</sup> The usual practice according to the Kautubmaṣ, is that the bhāt is chanted as a part of the arbhava laud, on verses other than to which it belongs In this case the first prātha laud, to which runs parallel the nīśevalya śāstra, is performed in the divakīrtya, but according to Dāhy VIII 2 33 may also be chanted on the prāgātha śrāyaṇī śā suryam (SV I 267 = II 669-670)

22 The corresponding triplet is "It thou hadst a hundred  
skys"<sup>6</sup>

RV VIII 70 5 6 Śāstra 31 23 = KB XXV 6 beg

23 Or (the stotra triplet is that of) the mahadivakīrtya<sup>7</sup>

24 The stotra triplet of the mahadivakīrtya is "The bright  
face of the Gods"<sup>8</sup>

RV I 115 1-3 I do not find anywhere that the divakīrtya is chanted on these verses

25, 26 The two next following verses and as third the verse  
"The sun has brightly her rays" are the corresponding triplet

<sup>1</sup> RV VIII 62 1 The Br has nothing to correspond

27. Or the prāgāthas to serve as stotra and corresponding-  
triplets are "Assuredly thou art great, O Sun" and "Upwards  
that beautiful"<sup>9</sup>

RV VIII 101 11 12 and VII 66 11 15 According to Dāhy VIII 2 33  
the mahadivakīrtya may be performed on SV I 276 (= II 1138 9)  
= RV VIII 101 11 12 Nothing to correspond in the Br

28 Or the stotra-triplet is. "May the *rudrā* drink the great" and the corresponding triplet is "The sun has loosed in the middle" <sup>1</sup>

<sup>1</sup> RV. X 170 1-3 Or the corresponding verse of the SV is really the *madirivikīrtya* is chanted SV. Ar II 32=SV II 303 305. See *Āśvya* kalpa II 5a

<sup>2</sup> RV. X 138 3-5

29. Or (the corresponding triplet is) "May we always, well disposed, see thee" <sup>1</sup>

<sup>1</sup> RV. X 377 Sūtras 28, 29 as the Br. X 37 5

30. The stoma *pragūtha* is "Assuredly thou art great, O sun" <sup>1</sup>

<sup>1</sup> RV. VIII 101 11, 12 As the Br. I c

31. Or: "Who ever slayeth, most active" <sup>1</sup>

<sup>1</sup> RV VI 46 3, 4 As the Br. X 37 6

32 (Then he recites) the yoni of the *rathantara*, in case the *brhat* is performed on its own yoni

KB. X 37 5 end *yady u vai brhat svayonau kuryai b hata dhanam satva rathantarasya yonim samsati*. Precise meaning of *samsati*?

33 Of both (he recites the yonis of both *rathantara* and *brhat*), if it (the *brhat*) is performed on another *varṇa* than its yoni

Of Br. X 37 5 (middle) after the stoma *pragūtha* *brhad rathantara yoni samsati*

34, 1. Likewise at the *mādhirivikīrtya*, if the chanters apply them (*rathantara* and *brhat*) at the *pavamāna* laud <sup>1</sup>

<sup>1</sup> I take the last sentence of chapter 13 and the first of 14 together if the first *pratha* stotra is the *divikīrtya* and the *rathantara* and *brhat* are performed respectively on the midday and the *arbhata* *pavamāna*

(see *Āśvya* kalpa II 5a), the two yonis must be recited now

4 (In case the first prstha is) on the divakīrtya the verse for entrance is, "Be favourable to us with thine eye"¹

¹ RV X 37 10 (cf also Br XXV 5)

5 The hymn (for the niskevalya saṣṭra) is "As the sky, O Indra"² in case the brhat is performed on its own yoni

RV VI 20 (Br XXV 6 beg)

6 (The hymn is) "He who alone is to be invoked", (if the brhat) is performed on a verse other than its yoni.

RV VI 22 (Br XXV 6)

7 The same if the mahādivakīrtya is the first prstha stotra Br XXV 5

8 In case the rathantara and brhat are not applied, (the hymn is) "Praise him"³

¹ RV VI 18 KB XXV 6 *anubhayaśamānam cet kuryuh*

9 The second hymn is (for all cases) "Unto that ram"⁴

¹ RV I 51 (KB XXV 6)

10 Having recited either of the 'the season the mother' hymn¹ or of the hymn seen by Sarvahari² nine verses (he inserts) the nivid³

¹ RV II 13 This hymn is not mentioned in the Br, but the next following is mentioned (XXV 7)

² RV X 96 The designation sarvahari also in the Br After the nivid come the four remaining verses of the sarvahari hymn (Br I c)

11. (Then he recites the hymn) "May the true one come hither"⁴

¹ RV IV 10

12 Thereupon the hymn "To the all conquering", omitting its last (verse)⁵

¹ RV II 21 1 5 (for the last verses see sūtra 15)

13 Having uttered the vāṇ he performs the 'divantit ascent'⁶

¹ As described in sūtra 14

14 (He recites the verse beginning) "The swan who dwells in the pure" by quarter verses, then by half verses, then by three quarter verses, then without breathing in, then by three quarter verses, then by half verses, then by quarter-verses

¹ RV IV 40 5 Thus after first having ascended to heaven in his hands entered it, he re-ascends on earth All—the Br XXV 7

15 Then he adjoins in his recitation the last verse¹

¹ Of the hymn in which the ascent is inserted II 21 6

16 Then he recites the hymn "This for the full"²



' RV I 56

17 (The hymn) "The bird anointed"

' RV \ 177

18 (And the concluding verse) "To wide space lead us":

' RV VI 478

19 Thus (is the site) according to Paingya

20 Now the rite according to Kausitaki

LB XIV 8

21 It is similar (to that of Paingya) up to the verse of entrance of the sastra

22 (He recites the whole) 'the season the mother' (hymn)' in case the rathantara and the brhat are not applied

' RV II 18

23 Eleven (verses) of it, in case the (brhat) is applied on its own yoni

24 Otherwise nine (verses)

25 Then the fifteen verses: "O Indra, come hither with thy bay steeds", leaving aside the hymn seen by Savya'

RV \ 34 1-15

' The hymn I 51 (of \I 14 9)

26 Having recited eleven verses of the (hymn seen by) Baru' (he inserts) the nivid

' RV X 96 Here the hymn is called that of Baru whilst above \I 14 10 it was designated as that of Sarvabar. Precisely so the Br \V 8 *barar ekādāśa svstva sarvabareḥ vā* Why this alternation if they are the same? They are the same according to the Sarvaṅkramanī

27 The hymn of Savya is replaced by (the one beginning) "Thou wert alone"

RV VI 31

28 The (hymn of) Tarkya' is inserted before the 'bird' (hymn)'

' RV \ 178

' Cf \I 14 17

29 The niskevalya (śastra) (consists) of one hundred and one verses'

' In both the rites that of Paingya and that of Kausitaki

30 The hymn to Savitr of the varṣadeva śastra is taken from the first (day of the prathya six day period)'

' Cf \ 27 (RV \ 81)

31 That to the sky and earth is taken from the second day (of the period)'

<sup>1</sup> Cf \ 3 14 (RV I 160)

32 That to the Rbhus (of the same sastra) and that to the Maruts (of the agnimurta sastra) from the sixth day (of that period)

<sup>1</sup> Cf \ 8 14 (RV I 161)

<sup>2</sup> Cf \ 8 15 RV V 55) Why is this hymn mentioned at this place instead of later (sutra 31) ?

33 The hymn to the All Gods (in the vaisvadeva sastra) is "The Gods I call 'hail'"

RV X 66

34 The hymn to Vaisvanara (in the agnimurta sastra) is taken from the third (day of the prstha six day-period) <sup>1</sup>

<sup>1</sup> See \ 4 15 (RV III 2)

35 The stotra triplet and the anucara triplet for the agnistoma saman are "The crest of the sky, the messenger of the earth, and 'Agni is the crest of the sky'"

RV VI 71-3

<sup>2</sup> RV I 59 2-4 On the verses of the saman which correspond to these the agnistoma saman is performed IB IX 6 18

36 The hymn to Jitavedas (of the agnimurta sastra) is "To him who sits on the vedi"

<sup>1</sup> RV I 140

37 Then come the three svarasaman dryas, but in reversed order

<sup>1</sup> See \ I 11 12

## XI 15

### VISVAJIT

1 The visvajit is an agnistoma containing all the stomas, and all the prsthas, or it has the bihat as (first) prstha (stotra)

<sup>1</sup> This is the rule (KB XXV 14 beg) of Āśeyakalpa II 6 That it may be also bihat prstha is mentioned in Dṛaḥy VIII § 16 Laty IV 7 3

2 The (hymn of the) vija (sastra) is "Agni the men"

RV VII 1 as the KB XXV 11

3 If the bihat is taken for its (first) prstha-(land), the hymn "For thou princely glory

<sup>1</sup> RV VI 2 (not in the Br)

4 The pranga sastra is that of Madhucchandras

<sup>1</sup> See VII.10 3-16.

5 The midday-service is that of the twentyfour-stoma day' (with the following restrictions):

<sup>1</sup> See XI 2 4-6.

6. After having recited (at the *niskevalya*) in case the rite comprises all the *prsthas*, the *stotra* triplet and the corresponding triplet of the *vairaja*<sup>1</sup>, and the *pragatha*<sup>2</sup> and the *yoni* of the *rathantara* and of the *brhat*.

<sup>1</sup> See X.5 9.

<sup>2</sup> Cf. VII 20 6<sup>3</sup>

7. From the *anucara*-triplet on' the afternoon service is that of the sixth day (of the *prsthya* six-day-period)

<sup>1</sup> See X 8.13ff. as compared with X 4.13, *abhiwān anucara* KB XXV. 11 end.

8. For a (*viśvajit*), which forms part of a *sattra* and which has the *brhat* in the first *prstha*-*stotra* the *vaiśvadeva*-(*śastra*) is the hymn. "How of the Gods".<sup>1</sup>

<sup>1</sup> RV.X 64.

9. For a *viśvajit* performed as a one day-rite this hymn is the 'may-to-us-come favourable' one.<sup>1</sup>

<sup>1</sup> RV I 89

10. At a *viśvajit* where all the *prstha* *samans* are performed the *hotr* recites before the hymn to the *Maruts* (in the *agni-maruta-śastra*) the *evayamarut* hymn.<sup>1</sup>

<sup>1</sup> RV.V 87. Agrees with KB XXV.13.

11-13 Reciting it either *jagatī* by *jagatī*<sup>1</sup> without *nyūnkha* or *pankti* by *pankti* with *nyūnkha*, or (*pankti* by *pankti*) without *nyūnkha*<sup>2</sup>

<sup>1</sup> By verse quarters

<sup>2</sup> KB XXV 13. For *nyūnkha* cf. X 5 9-17.

14. The *stotra*- and the corresponding-triplets of the *agni-stoma*-*saman* are: "Thou, O *Agni*, at the sacrifices"<sup>1</sup>

<sup>1</sup> RV.VI.16 1-3, 4 6 The first three are the verses on which the *Kaustubhas* chant the *agni-stoma-saman* (*Īrasyakalpa* II.6).

## XII 1

## SASTRAS OF THE HOTRĀKAS

1, 2 The rite for the hotrakas at the morning services (on those days of which the rite of the hotr has now been treated, is as follows)

3 The stotra (triplets) for the *maitrivaruna* (at the ten day rite are the following): "Hither, O Mitra and Varuna to our ' (first day), "Mitra we call" (second day), "Mitra I call ' (third day), "Here for you both, O Mitra and Varuna" (fourth day), "For wide extending is now ' (fifth day), "Towards ye, the sun having risen ' (sixth day), "Chant ye unto Mitra" (seventh day), "That now, the sun having risen ' (eighth day) "Let the praise of Mitra and Varuna" (ninth day), "Do ye two aid us" (tenth day)

1 The verses are III 62 16-18 I 23 4 6, I 27-9, II 41 4-6, V 70 1-3 VII 66 7 9, V 68 1-3 VII 66 4 6, VII 66 1-3, V 68 3-5 The first six (for the first six days) are identical in *Āsv*, about the last four I am not certain The rite of *Santh* stands nearer to that of the *Jaiminiyas* than to that of the *Kaushikas* the *ajya* of the eighth, ninth and tenth days agree with the *Jaiminiyas* as appears from the sequence of the verses in the *Jaiminiya Samhita* and from the *Jaiminiya Brahmana*

4 For the *brahmanachamsin* (the stotra triplets at the ten day rite are) "Come hither, we have pressed ' (first day), "Indra the chanters ' (second day) "For together with Indra thou art seen" (third day), "Indra with the bones of Dadhyañic" (fourth day), "Rising with might ' (fifth day), "Destroy all ' (sixth day), "The sovereign of the peoples ' (seventh day), "This Indra we incite ' (eighth day), "Great is Indra, who by his might ' (ninth day) "They yoke the tawny one" (tenth day)'

1 The verses are VIII 17 1-3 I 71 3 I 67-9 I 84 13-15 VIII 76 10 12 VIII 45 40-42 VIII 16 1 3 VIII 93 7 9 VIII 6 1-3 I 61 3 The first six are identical in *Āsv*, about the last four I am not certain Here also *Santh* is more nearly related to the *Jaiminiyas* than to the *Kaushikas* as the *ajya* of the tenth day agrees with that of the *Jaiminiyas*, not with that of the *Kaushikas* As to that of the

seventh day (*prasamrājam*) the Kāṭhinas and Jaiminiyas agree, and here Sankh seems to stand alone. On the triplet of the third day cf. note on PB XII 26; may we infer from this that the Uttaraśra was known to Āśv, but not to Sankh?

5 For the *acchavaka* (the stotra triplets at the ten day-rite are: "Indra and Agni, come to the pressed Soma" (first day), "O Indra, on Agni, a loud praise" (second day), "For both of you, from this prayer" (third day), "These two I call for, whose" (fourth day), "You both, O Indra and Agni, the e" (fifth day); "For ye both are the priests of the sacrifice" (sixth day), "For ye both, from this prayer" (seventh day), "The e two I call for, whose" (eighth day), "On Indra, on Agni, a loud praise" (ninth day), "Praise him" or "Then they ever praise" (tenth day).'

The verses are III 12 1-3 VII 94 4 6 VI 94 1-3 VI 60 4 6 VI 60 7-9 VIII 88 1-3, VII 94 1-3 VI 60 4 6 VII 94 4 6 VI 60 10 12 (or VII 94 5-7). Sankh differs from the Kāṭhinas (and Āśv) and the Jaiminiyas in transposing the *āyās* of the third and fourth days. Sankh differs in the seventh and eighth days from the Kāṭhinas and Jaiminiyas, agrees in the ninth day with the Jaiminiyas not with the Kāṭhinas, whilst on the tenth day he agrees with the Jaiminiyas (not with the Kāṭhinas) in prescribing *śra* at the first place.

Cf. KB XXV 15

## XII 2

1. At series of days, from the two day period on, the corresponding triplets are the stotra-triplets of the next day, even if they have the same stotra triplet.

KB XXVIII 10 *stotrayāṇa chakṣeṇ mahāstotrayāṇa anurūpāṇa kṛtānti* and Āśv VII 26 *gasman chakṣeṇ (stuviran) so nur jah*

2 Or (they should take the stotra triplet) (which is applied) on a subsequent day (with different stotra triplet)

Or they should take an *anurūpa* any other triplet for a further or novel day? Cf. Āśv 1c 7 *ekāstotrayeṇ aśakṣu go 'nya 'nūtarāṇaṇi* 'nūrupaḥ

3 The regular triplets which come at the end of the recita

tions (of the hotrikas) are called 'concluding parts' (*paryāsa*)<sup>1</sup>

<sup>1</sup> Cf. VI 32

4 The one for the *maitravarun* is. "Forwards ye, the sun having risen"

<sup>1</sup> RV VII 66 7-9

5, 6 Or the triplet "By the high power, ye two that art not to be injured",<sup>1</sup> in case it (the triplet mentioned in sūtra 4) has already been applied as stotra triplet or (is applied) as stotra-triplet of the next day

<sup>1</sup> RV VII 66 17-19

7 The one for the *brāhmaṇacchamsin* is "Thou risest towards"

<sup>1</sup> RV VII (93 1-3 (cf. supra VII 13 4)

8 The one for the *acchavāka* is "Indra and Agni, come hither with help"

RV VII 94 7 9

9 Between the corresponding triplet (*anuvāya*) and the concluding part is the place for the insertion<sup>1</sup>

<sup>1</sup> The meaning probably is that here is the place to insert the verses for the atsamana of the following

10 With one or two verses they exceed, in reciting, the stoma (they 'over recite the stoma')

<sup>1</sup> The over reciting is recommended in AB XXVIII 10 *na sa stoma devāṃ gacchati yo nātisatyate* The specification (of RV VII 12 4 *ekāyā dvābhyām vā* and Vait XXV 2; see n<sub>1</sub> to be based on GB II 6 6 (*ekāyā dvābhyām vā stomam atisamset*) or AB VI 3 7 (*ekāṃ dīṣṇā stomaṃ atisamset* which words are perhaps not rightly handed down)

11 With more at a nine versed (stoma)

12 And at a *visvājīt* which contains all the *pratha* (stotras)

13 With one at the tenth day

The purport and reason of these three sūtras is not clear

14 The isolated (verses) are "Ye both possessable", "May they come to our barhis", "Whom guard the wise", "How shall we accomplish", "May Varun guide us by right guidance", "May we not, O ye of wonderful power", "May Mitra lead us over distress", "The mighty help of ye, the mighty ones", "Of the Soma, O Mitra and Varun", "May they be ever our companions", "He who as your messenger, O Mitra and Varuna", "The mighty help of the three"

sentence, see below sūtra 27)

25 (They recite) (stomas returning on the returning stomas.)

<sup>1</sup> The meaning is not clear. The Comm. cites KB XXIV.1 *tasmāt sa catuṣṭyudayo bhavati*, with which cf PB XVI.4.18 and Ārśeya-kalpa II 6 and *catuṣṭya stomas triḥ pranayāh*

26 Of the (viśvajit) when performed as a one-day-sacrifice (they recite) the stomas right-on (even if the stomas are returning).

27. They close this (recitation of the aṅga-stotras) with the concluding parts

<sup>1</sup> KB XXV 15 and cf above.

### XII 3

1 The (points of) difference at the midday-(lands) (and the corresponding śāstras of the twelve day-rite are the following):

2 The last hymn(s) of both the services (midday and third service) are (here) designated as 'concluding parts'

<sup>1</sup> In the midday and afternoon service the hotrakas recite at each śāstra two hymns, the last of these is regarded as 'concluding part'

3 The śāstras of the hotrakas at the) midday-services comprise two hymns

4 The uktha-śāstras (comprise) three hymns

5 The (verse destined for the entrance (of the śāstra proper) for the maitravaruna is everywhere' "Drive away".<sup>1</sup>

<sup>1</sup> At each of the ten days, just as the maitravaruna everywhere has the name -votriya (va + ad vya)

<sup>2</sup> RV X 131.1=KB XXIX 4

6 At the second day (the two hymns for the maitravaruna are) "I will praise the great Indra" and "What of us Indra".<sup>1</sup>

<sup>1</sup> RV III 49 and IV 23 KB XXIX 3 *viśvāmitrasya ca vāmadevasya maitravarunāḥ vamsat* (Keith's note is beside the truth)

7 At the third day (the two hymns are): "Of thee, the warrior" and "How the great one"

<sup>1</sup> RV III 46, IV 23 seem to agree equally with KB XXIX 3 (Viśva + mtrā + ant Vamadeva)

8 The two triplets are "Bring ye unto the great of great prosperity" and "We worship Indra"

<sup>1</sup> Cf below sūtra 15





thee" (are inserted) at the (three) chandoma days before the concluding part

<sup>1</sup> RV VII 18 1 21

22 The loud pragatha and the corresponding one on the tenth day are for him (for the maitravairuna) "Do ye not praise anything different" and "Let us not fear, let us not be troubled"

<sup>1</sup> RV VIII 1 1 2 VIII 4 7 8 On SV II 710 711 = RV VIII 1 1-2 the chanters perform the second (maitravairuna's) pretha stotra PB ΔV 102 10 Cf KB \XIX 5

23 And his two footed (verse) is "Bring ye the horses for him under the yokes"

<sup>1</sup> KB 1 c

<sup>2</sup> RV VII 84 4

## XII 4

1 For the brahmanacchamsin (at each day) is the pragatha containing the word 'what' "What newest", to be inserted instead of that of the one day rite immediately after the corresponding triplet

<sup>1</sup> RV VIII 3 13 14

<sup>2</sup> Instead of the one ; re-scribed VII 23 5 *athastan kadevatah pragathān aharahā ramsati* (KB \XIX 4)

2 And the (verse) destined for the entrance (of the sastra) is "By the holy word these

<sup>1</sup> RV III 30 4 KB \XIX

3 The concluding part is everywhere "Prayers have risen"

RV VII 23 = KB \XIX 6

4 At the third day the stotra triplet and the corresponding triplet are "We with the Soma thee", and "Who now, knows"

<sup>1</sup> RV VIII 33 1 2 and 1 78 The first pragatha is the one on which the second pretha is performed by the chanters (SV II 214 215), see PB XII 43 19

5, 6 The same at the first two chandoma days, but in reversed order at the middle

7 Or the stotra and corresponding pragathas (at the middle chandoma day) are "When, Indra, east, west, north"

RV VIII 4 1<sup>2</sup> This agrees with the ritual of the chanters (PF \IX 103) and cf Vait 423 But *krim reda* is also allowed PB 1 c

<sup>2</sup> RV VIII 99 34 and VIII 61 56 on SV II 669, 670 (=RV VIII 99 34) the chanters perform the third prastha-stotra (PB XV 4 1,5)

20 Instead of the ahimsa hymn (is applied) "Thou art great, O Indra, thou who"<sup>1</sup>

<sup>1</sup> RV I 63

21 At the chandoma days (the hymn) "Praise Indra"<sup>1</sup> is inserted before the concluding part

<sup>1</sup> RV X 89

22 At the tenth day the stotra pragatha and the corresponding pragatha are "Up, these very sweet" and "His part, surely exceeds all"<sup>1</sup>

<sup>1</sup> RV VIII 3 15 16 and VII 92 12 13 On the first pragatha (=SV II 712 713) the chanters perform the third prastha stotra (PB XV 10 3,12)

23 Or the stotra pragatha is "On the tiskadruka's the bull" (one verse) and its last "Him, I Indra, I call", whilst the corresponding pragatha is "All battles"<sup>1</sup>

<sup>1</sup> RV II 22 1 and VIII 97 13 I do not find the source of this vikāṣa

<sup>2</sup> RV VIII 97 10 11

24 And the two-footed verse is "Wishing for wealth"<sup>1</sup>

<sup>1</sup> RV VII 32 3, cf. note on XII 3 23

## XII 5

1 For the sechvika the pragatha containing the word 'what' after the corresponding triplet, instead of the pragatha of the one day-rito, is "What is not performed by him"<sup>1</sup>

<sup>1</sup> RV VIII 6 9,10

2 And the (verse) destined for the entrance (of the yatra) is "To wide space lead us"<sup>1</sup>

<sup>1</sup> RV VI 47 8, cf. KB XXIX 4 on 1

3 The concluding part is everywhere (at each day) "Like a carpenter"<sup>1</sup>

<sup>1</sup> RV III 33 1-3, see KB XXIX 7 bc

4 At the second day the stotra pragatha and the corresponding pragatha are "Thou the man but yesterday", "Him today and tomorrow"<sup>1</sup>

<sup>1</sup> RV VIII 99 1 2 and VIII 65 7 8 On the first pragatha (=SV II 133-4) the chanters perform the fourth prastha stotra (PB XI 9 3 6)

5. The hymn is : "Very many, incomparables".<sup>1</sup>

<sup>1</sup> RV. VI.32.

6. At the third day the stotra-pragātha and the corresponding pragātha are : "The swift one"; and "By strength".<sup>1</sup>

<sup>1</sup> RV. VII.32 20,21; VIII 66 1,2 On the first pragātha = SV. II.217, 218, the chanters perform the fourth prstha stotra (PB XII 4 4,23)

7. The (hymn) is : "He who, the mightiest".<sup>1</sup>

<sup>1</sup> RV. VI.33.

8. At the fourth day the stotra pragātha and the corresponding pragātha are : "He, who, the king of men"; and "Nobody by his deed".<sup>1</sup>

<sup>1</sup> RV. VIII.70 1,2 and 3,4. On the first pragātha (SV II 293,284) the chanters perform the fourth prstha stotra (PB XII 10 4,13)

9. The two (śilpa) triplets are : "Indra is lauded together with"; "Indra drink this Soma".<sup>1</sup>

<sup>1</sup> RV X 105 4-6, X 24.1-3.

10. (The hymn is) : "In thee have come together".<sup>1</sup>

<sup>1</sup> RV. VI.34.

11. At the fifth day the stotra- and corresponding-triplets are : "Of the sweet, thus"; and "Thus, then, the Soma".<sup>1</sup>

<sup>1</sup> RV I 84 10-13, I 89 1-3 On the first triplet (=SV. II 355-357) the chanters perform the fourth prstha-stotra (PB XIII 4 16)

12. The two (śilpa) triplets are : "Whatever, thus, O 'True one"; "What thou, O Indra of a hundred capricities".<sup>1</sup>

<sup>1</sup> RV. I 39 1-3 (pankti), X 134 4-6 (mahapankti).

13. (The hymn is) : "Who shall dwell in the chariot".<sup>1</sup>

<sup>1</sup> RV. VI.35.

14. At the sixth day the stotra-triplet and the corresponding triplet are : "That both, O Indra".<sup>1</sup>

<sup>1</sup> RV. X 134.1-3, and 4-6. On the first triplet (with some difference) the chanters perform the fourth prstha-stotra (PB XIII 9 3,12).

15. The three (śilpa) verses are : "The Purus know of this power of thine".<sup>1</sup>

<sup>1</sup> RV I 131 4-6 (aticchandasa)

16. (The hymn is) : "Ordering the bearer".<sup>1</sup>

<sup>1</sup> RV III.31

17. This is the ahīna-hymn.<sup>1</sup>

<sup>1</sup> Cf. AB VI.18 5.

18. At the first chandoma day the stotra-triplet and the

corresponding triplet are : "No one him", and "Not thee the mighty mountains"¹

¹ RV VIII 70 3 4 and VIII 88 3 4 On the first verses (SV II 505, 506) the chanters perform the fourth prstha stotra (PB XIV 4 2 6)

19 At the middle "Both let him hear"²

¹ RV VIII 61 1, 2 and 3 4 On the first pragatha (=SV II 533 4) the chanters perform the fourth prstha stotra (PB XIV 10 6-8)

20 At the last "For what we fear, O Iudr³".

¹ RV VIII 61 13, 14, and 16, 16 On the first pragatha (=SV II 671-2) the chanters perform the fourth prstha stotra (PB XV 4 3, 6)

21 All are pragathas¹

¹ At the chandoma days

22 Before the concluding part (he inserts) at the chandomas (the hymn) "Thee seek".²

¹ RV III 30

23 At the tenth day the two footed verse is "Theraby may we win the vigour"³

¹ RV VI 17 15

21 And the (first hymn) of the one day rite¹

¹ viz RV VI 30 see above VII 24 4 This hymn comes after the divi pada and before the concluding part

## XII 6

1 Between the proceeding and the concluding (days)¹ (he should recite) the two verses containing the word 'what', the verses which serve as entrance to the (sastra) and the 'like a carpenter' (triplet)² transformed whilst transforming (them) into brhatī verses at those days which have the brhat 'as first prstha stotra'.³

¹ So this precept prevails for the whole year the gavawayana?

² See XII 5 3

³ The grain natural-sense is uncertain according to my interpretation the ca after brhatīlāram would be superfluous. The genitive brhatīlāram (translated by me as a locative) depends on the accusative kaivantan etc (the verses with what⁴ of the brhatī days⁵)

2 Between the verse which serves as entrance (to the sastra) and the two hymns in the place for inserting

3 In the abhiplava (six day period) the hymns (for the

midday service) are the same as those of the prsthyā (six-day-period)

4 Instead of the r̥hina hymns (of the sixth day of the prsthyā six day period) come those of the second day<sup>1</sup>

<sup>1</sup> See XII 36

5 The last is that of the maitravarunā<sup>2</sup>

<sup>2</sup> See ib RV IV 23

6 From the first three day periods (of the prsthyā s̥adāna) are taken the hymns for the (three) svrasaman days<sup>3</sup>

7 From the sixth (day) those at the caturvimsa day, at the abhiṣit, at the visuvat with the brhat as first prsthyā stotra, at the visvajit and at the mahāvṛata

8, 9 At the visvajit with all the prsthyā samans the maitravarunā (recites) the stotra verses and corresponding ones, with the pragathā, which belong to the mahānīmā (verses)

10 The brahmanacchamsin (recites at the same occasion the stotra and corresponding verses) of the varuṇā (and) the pragathā, which contains the word 'what'

11 Of the revati verses the acchāvaka<sup>4</sup>

<sup>4</sup> Sūtras 8 11 on the other record, third and fourth prsthyā stotras are performed (Vācayakalpa II 6)

12 The maitravarunā (recites thereupon, at the same occasion) the Vṛādhilya verses, six hymns (of them),<sup>5</sup> not inter-twined,<sup>6</sup> omitting the pragathā to invite Iudrā<sup>7</sup> and the pragathā "May all the Gods come to us one in mind"<sup>8</sup>

<sup>5</sup> RV VIII 49-54

<sup>6</sup> *atśhrta* of XII 11 5 Keith translates at AB VI 28 *atśhrta* as 'transposed' at KB VIII 4 as 'interlaid' Neither seems to be right

<sup>7</sup> See above VII 19 10 (RV VIII 53 5-6)

<sup>8</sup> RV VIII 51 3 Why must this last pragathā fall forth?

13 The brahmanacchamsin (thereupon recites) the Vṛādhilya hymn without the kūtapa<sup>9</sup>, not making nyūnkha<sup>10</sup>

<sup>9</sup> RV X 66

<sup>10</sup> Below XII 14

<sup>11</sup> Cf X 5 9-17

14 The acchāvaka (thereupon recites) instead of the evayamaru<sup>11</sup> the viṣṇunyantra "As the sky, O Iudrā"<sup>12</sup>

<sup>11</sup> Tl = 1317 w ch contains a reference to V 52

<sup>12</sup> RV VI 20 The designation seems to have been taken from AB VI 30 14

15 The hymn "Thou hast become the only"<sup>1</sup> is the saman-hymn<sup>2</sup> of the maitravaruna

<sup>1</sup> RV VI 31

<sup>2</sup> What is samasūkta? Cf Vait XXXIII 12, Āst VIII 7 11

16 "He who when born"<sup>1</sup> of the brāhmanacchamsin

<sup>1</sup> RV II 12

17 "Now I shall of this great one"<sup>1</sup> of the acchavaka

<sup>1</sup> RV II 15

18 Having recited the sama hymns (and) having recited the abinā-hymns, they close the ṛatra with the (verses) which serve for closing the one day-rite

19 After the abinā hymns (they insert) for a (visvajit), if it is performed as a one day rite, the concluding parts of the one day rite

## XII 7

1 In case the uktha (stotras and the corresponding ukthar-sastra)s are performed (at the visvajit), they omit the valakhilya (verses<sup>1</sup>), the vṛśakapi and the viśvunyinga and recite at midday the remaining parts (the usual parts of the sastra without the ones as indicated above)

■ The uktha-(sastra)s are taken over from the sixth day (of the prathya six day period)<sup>1</sup>

<sup>1</sup> This seems not to agree with the tradition of the Kauthumās where at a visvajit ekalā aṭratra (Ārṣeyakalpa III 10) the uktha stotras are (according to the Comm<sup>1</sup>) those of the usual ekalā pyotistoma

3 Now, if at a day, on which are not applied all the pratha samans for the third service is enjoined the rite of the sixth day (of the prathya ṛatrah), then the uktha (stotras and sastra)s are taken over from the second day

1 At a (visvajit) with invisible pratha stotras<sup>1</sup> the 'counter embellishments'<sup>2</sup> are applied

<sup>1</sup> IC above X 23

<sup>2</sup> 'Recitations to replace the śloka' (?) as exposed in the following

5 The maitravaruna replaces in his recitation the valakhilya verses by pragathas addressed to Indra "Drink of the juiceful

Soma" (etc.).<sup>1</sup>

<sup>1</sup> RV VIII 3 According to the Comm. he should recite as many pragatha verses as is the number of the valakhilya verses, taking them for the sūktas in RV VIII (sūktas 3, 4, 17, 61, 66, 70, 77)

6 The brahmanacchamsin replaces the vrsakapī hymn by pankti verses addressed to Indra. "Indra for the carous"<sup>1</sup>

<sup>1</sup> RV I 81 According to the Comm. he recites as many of these pankti verses as is the number of verses contained in the vrsakapī hymn

7 The acchavakra recites only the visnunyanga

As this already replaces the evajamarut (VI 614)

8 So is the rite at the visvajit with invisible pratha stotra

## XII 8

1, 2 Now, at the visvajicchilpa (they recite) after the pragathas of the one day (visvajit rite) the valakhilya verses (so the matravavaruna), the vrsakapī hymn (so the brahmanacchamsin), the visnunyanga (so the acchavakra), and the nabhanedishta hymn (so the hotr)<sup>2</sup>, either entirely or triplets (of these hymns)

<sup>1</sup> PB XVI 15 describes a one day sacrifice of this name

<sup>2</sup> RV X 61 62

<sup>3</sup> Why the lotr at the last place?

3 Of the valakhilya verses a quadruplet

4 The hotrakas recite each three triplets of the sama hymns, of the abhar hymns and the concluding parts

5 This is the modification at the visvajicchilpa

6 If triplets are adhibited (the hotr recites) the triplets (not the whole hymn) into which the nivid is inserted<sup>1</sup>

<sup>1</sup> The marutvatisa vakra of the lotr at the usual visvajit is RV I 165 the kayasubhija (see above VI 15 6 as compared with VI 24) Of this hymn now may be taken only a triplet I 165 14, I 165 2 and I 165 1, cf VI 24)

7 (Of the nabhanedishta hymn he takes) the triplet 'If for the friendship of you both'<sup>1</sup>

<sup>1</sup> RV X 61 25-27, and into this triplet the nivid is inserted

8 And the whole hymn "They who by sacrifice"

<sup>1</sup> RV X 62, the second pallanehita lagna for he recites X 61 25 then X 62, then X 61 26 27

9 The triplet into which the nivid is inserted is. "May the

Asvins grant us safety"¹

¹ RV V 51 11-13 This seems to refer to the hotr's *vaśvadeva* sastra at the third service

10 And the (first) triplet of the *evayamarut* hymn¹

¹ RV V 87 1 3

11 The morning service (of the *visvajicchilpa*?) is in accordance with the *stoma*²

¹ According to which the chanters perform the sacrifice Purport?

## XII 9

1 The nine versed sastra of the ten day-period is arranged in triplets (in the following manner)

Precise meaning? Is *trivṛddā arātra* one word?

2 Of the *ṛjya* sastra(s) (they) recite the first three triplets

3 Of the (suktas) in which the *nivid* is inserted (the hotr recites) the last (three triplets)

4 Of each of the other suktas only one (the last) verse (and) of the *silpa* (triplets)

5-7 Of the sixth day, however, the recitation of the *silpa* (triplet)s and of the *abhravediṣṭha* hymn and of the *evayamarut* hymn is identical with that of the *visvajicchilpa*

8 If at the *gavamayana* they (the chanters) apply throughout before the *visuvat* day for the *brahmanacchamsin* the *abhravart* (saman) on *pragathas* addressed to *Iudra*², the triplet on which they (the chanters) hold the *stotra* is the *stotra* triplet (for the *brahmanacchamsin*) and the corresponding triplet is taken as *stotra* triplet of the next day

¹ i.e. as third part a *stotra*

² This is the rule with the *kaithumas* PB IV 3 1

¶ Or if (they use) a complex of six *pragathas*—¹

Of Inty V 83 *antare aṭi etno* (between the *caturvimsa* day and the *svata* at an days) *ṛṣeyāḥ* *īpema kṛtam saṁproṣṭi am śhōpi tat* aiva *syāt* —to the instr supply *yanti*

10 —Only (instead of a *pragatha* there are) *brhat* verses on the third day¹

¹ See *śūtra* 11

11 (Then the following *pragathas* with the corresponding



perform the vikarma see Ariseyakalpa II 5a

<sup>1</sup> RV VI 46 5 6

17 After the visuvat day (are applied) instead of the abhi varta, on (the pragatha) "O Indra, bring insight unto us" (at the reversed abhiplava six-day-periods) the samans paurumidha, manava, janitra, bhavadvaja, syuta and nandhasa <sup>1</sup>

This agrees nearly verbally with Ariseyakalpa II 7 second half ! And of PB IV 34ff and IV 7 1ff

## XII 10

1 The (points of) difference at the uktha (stotra)s (and the corresponding sastras of the twelve day rite are the following)

The uktha sastra for the hotra-rs on a one day rite are treated in IX 2-4

2 After the corresponding triplet (the anurupa troa) hymns in jagati metre, addressed to Indra (are inserted), different ones or the usual ones except at the sixth day the usual ones <sup>1</sup>

<sup>1</sup> These insertions (cf KB XXX 2 *athaitany aindrani jagatany ahar ahar sarasanti tany acyutani syur iti harka bhuk anyany anyaniti tu eva sthitim*) are apparently required by the increase of the stomas (stoma vardhamane) The Comm enumerates the jagati hymns, according to their requirements (2nd day *vransvat* 3rd *astatat*, 4th *jilavat* 5th *sabhasvat* 8th *mahadvat* 9th *amurya lokasya rupavat*, *caturvat*, *samvat*, *svarasmanvat*, *ladtat* so for the maitravaranas with different characteristics for the brahmanacchamsin and the acchavaka. Precise meaning of *murya* here ? Those of IX 2-4 ?

3 At the second day (of the prastha six day period) the stotra triplet for the maitravaranas is "Forth go your gains", and the corresponding triplet is "Forwards, O friends"

RV III 27 1-3 and VI 16 22-24 It is very striking that neither the Kauthumias nor the Jaininias use a triplet corresponding with RV III 27 1-3 for the maitravaranas's uktha stotra (but SV II 65 67 = RV VI 16 16 18) The triplet does not even occur in the Kauthumia *sikha* but does in the Jaininias where, however it is used at another occasion Hal Sankh before him a third recognition of the SV ?

4 (The hymns are) "Chant a loud prayer to the ling" and "O Indra and Varuna, who has revoked of you "

<sup>1</sup> RV V 8a and IV 41

5 At the third and fifth day and at the middle chandoma day

the concluding part is the hymn "May I for ye both, O kings"  
' RV VII 84

6 At the other days (the hymn) "I compose for you both"  
' RV VII 85

7 At the third day the stotra pragatha and the corresponding pragatha are "Sing ye unto the very great one", and "He by thy help, O Agni".

' RV VII 1038-9=SV II 238-9 on which the chanters apply the uktha stotra ( PB XII 6 1,5 ) and RV VIII 1930-31 (*Lakṣṣa mantra tarunāya prāyanti trīṣe han*)

8 (The hymn-) are "Firm are his", and "O Indra and Varuna grant ye to the sacrifice"

' RV VII 86 and 83

9 At the fourth day the stotra and corresponding triplets are "The thriving Agni", and "Awaken Agni by the praise"

' RV VIII 1026 8=SV II 296-8 on which (see PB XII 12 1,5) the chanters apply the uktha stotra

' RV V 14 1-3

10 (The hymns are). "Varuna opened the roads", and "Willingly your sacrifice, O Indra and Varuna"

' RV VII 87 and VI 68

11a At the fifth day the stotra-triplet is "Hither, for thee, Agni, may we light", "He is Agni who, the good one", "Him I deem Agni"

' RV V 64 2,1 The stotriya according to the Kauthumās (PB XIII 6 1) (and Jaiminiyas) consists of three verses which agree with RV V 64 59, so only the first agrees. Does this throw any light upon the question, whether the uttarareika was known to Sankh? What Iṣav VII 81 seems to prescribe is far from clear *ā te agna idhmahy ubhe suscandrasarpisa ite dve ekī cāgnim tam manye yo vasuh*

' 11b The corresponding triplet is "To thee O Agni, with a verse"

RV V 65-7

12 (The hymns are) "Bring unto Varuna a bright", and "O Indra and Varuna bestow on our sacrifice"

' RV VII 88 and 83

## XII 11

1. On the sixth day for all (the three hotrakas) two-quarter

verses (are required as stotra-triplets and corresponding triplets).<sup>1</sup>

<sup>1</sup> KB XXX 3: *avipadāsu varjhe 'han pranyanti.*

2. The stotra-triplet is: "O Agni (be ever) nigh unto us".<sup>1</sup>

<sup>1</sup> RV V.24.1 (dvipadā virāj).

3. He takes the fourth verse as third.<sup>2</sup>

<sup>1</sup> So the stotriya is: V.24.1, 2, 4 and this agrees with the verses for this uktha-stotia (PB XIII 12.5) as they are given in the uttarārcika. So we are tempted to infer that the uttarārcika was known to Śāṅkh. Āśv VIII 2.3 has only *agne tvam no antamah.* without further indication. Was he unacquainted with the uttarārcika?

4. The corresponding triplet is: "Agni, be enkindled".<sup>1</sup>

<sup>1</sup> RV. VII 17 1-3.

5. Immediately after the corresponding triplet he recites the verses (of the vālakhilya (hymns)) intertwined.

<sup>1</sup> RV VIII 49-56 (eight śūktas = the Comm.) KB XXX 4: *athastū vālakhilyā vihrīṣh nmsati pacchah prathame śūkte viharati. asdharcaṭo dvitīye...rcam rcam tritīye .viparyasyan nārāsamse* (cf. supra IX 4, XII 6.12 on viharati).

6. The first pair of hymns<sup>1</sup> he intermingles foot-wise.

<sup>1</sup> Of RV VIII 49 and 50, he recites first of each verse of śūkta 49 one verse quarter, then one of śūkta 50 and so on.

7. The second pair of hymns<sup>1</sup> he intermingles half-verse-wise.

<sup>1</sup> The third and fourth.

8. The third pair of hymns<sup>1</sup> verse-wise.

<sup>1</sup> The fifth and sixth.

9. The last pair he inverts.<sup>1</sup>

<sup>1</sup> Of the two hymns VIII.55 and 56, the last comes first. Hence appears that Kāth's translation of KB XXX 4 *viparyasyan nārāsamse* "he should invert in the nārāsamse" must be wrong, nārāsamse is dual and he ignates the two dānastuti hymns, cf. AB VI 24.15 *vy evollāme śūkte paryasyati.*

10. At the intermingled verses he makes the responses: *uthā mālura mule* and *modā modāno th 3*

11. The first response at the pause, the last at the pranyā (o).

12. Leaving over the last verse of the tārkyā hymn and having uttered the call, he performs the 'difficult ascent', as in the (rite of the) viśuvāt day.<sup>2</sup>

<sup>1</sup> KB XXX 5 *tārkye dūrohanam rohati*

<sup>2</sup> See XI 14.29. Of the tārkyā RV X 178, he recites all the verses except the last, and then makes the 'difficult ascent', as described in XI.14.14

13. Then he adj. joins in his recitation the last verse' and recites the two triplets of the one-day-rite.<sup>1</sup>

<sup>1</sup> of RV X 178 Cf XI 14 15

<sup>2</sup> Cf. IX 23.

14. (Thereupon he recites) the three verses; "They were then our Fathers".<sup>1</sup>

<sup>1</sup> RV. IV 42.8-10.

15. (And still) at the sixth (day) the hymn: "Indra and Varuna grant ye to the sacrifice".<sup>1</sup>

<sup>1</sup> RV VII 82

16. At the first chandoma day the stotra-triplet and the corresponding triplet are: "Let the calf draw hither thy mind"; and "Agni hath come hither".<sup>2</sup>

<sup>1</sup> RV VIII.11.7-11 (on the verses of the SV corresponding to these the uktha-stotra at the seventh day is chanted PB XIV 6 1,5).

<sup>2</sup> RV. VI 16 19-21.

17. Between the concluding part and the first three' (hymns) of the one-day-rite (are inserted the) five verses (of hymns): "These shares for you" or: "Ye both, O heroes, being looked upon".<sup>1</sup>

<sup>1</sup> ? But according to IX 24 5 there are two !

<sup>2</sup> RV VIII 59 1-5, VII 83 1-5.

18. At the middle chandoma day the stotra-triplet and the corresponding triplet are: "The guest most beloved to you"; and "May the lord of the house be beloved to us".<sup>1</sup>

<sup>1</sup> RV. VIII 81 1-3 (on the corresponding verses of the SV. is chanted the first uktha-stotra PB XIV.12 1,4)

<sup>2</sup> RV. I.26 7-9.

19. At the last chandoma day the two pragathas (for stotriya and anurûpa) are: "Auspicious for us"; "When with ghee oblations offered into".<sup>1</sup>

<sup>1</sup> RV. VIII.19 19,20 On this pragatha the Jaiminîyas chant the uktha-stotra (JS. III.56 16,17)

<sup>2</sup> ib. 23,24.

20. Or: "They who enkindle Agni"; and "There we praise highly".<sup>1</sup>

<sup>1</sup> RV VIII 45 1-3 (on them the Kautubiyas perform the stotra PB XX 6.1,2) and VIII 6.7-9.

21. At both (the middle and the last chandoma days) the remaining part of the hymn is: "Neither thy might".<sup>1</sup>

<sup>1</sup> RV. I.24 6-15 (10 verses).

22 At the middle one (the hymn) "Which praise has of you, O Indra and Varuna" <sup>1</sup>

RV IV 41 (11 verses)

23 At the last (the hymn) "Willingly by your sacrifice, O Indra and Varuna" <sup>1</sup>

<sup>1</sup> RV VI 68 (11 verses)

24 At both the three (verses) "These activities of you both" <sup>1</sup>

<sup>1</sup> RV III 62 1-3

## XII 12

1 For the brahmanachamsins are on the second day (of the prsthya six day period) the stotra triplet and the corresponding triplet "For thus art thou a hero", and "For thus of him joyful" <sup>1</sup>

<sup>1</sup> RV VIII 92 28-30 (agreeing with the verses of the SV on which the second ultha stotra is chanted PB XI 11 3,7)

<sup>2</sup> RV 188-10 KB XII 9 *gṛhya rite brahmanachamsins pranayanti dūḥ ye 'haṃ*

2 (Then follow) the six hymns "He who propped" <sup>1</sup>

<sup>1</sup> RV IV 50-55

3 These same also at the two last chandoma days in the middle of the (other) hymns

4 Everywhere the concluding part is preceded by the triplet "He who, splitting the rock" <sup>1</sup>

RV VI 73 1-3

5 At the third and fifth day and at the middle chandoma day the concluding part is "As a shooter, well crossing" <sup>1</sup>

<sup>1</sup> RV X 42

6 At the other days "To fetch Indra, my songs" <sup>2</sup>

2nd, 4th, 6th 7th 9th

<sup>2</sup> RV X 43

7 At the third day the stotra triplet and the corresponding triplet are "This intoxicating draught to thee" and "Unto him do ye chant" <sup>1</sup>

RV VIII 15 4+6 (agreeing with the verses of SV on which the chanters perform the second ultha stotra PB XII 6 2,7)

<sup>2</sup> VIII 15 1 3

8 (The hymn on this day is) "The irresistible bull

<sup>1</sup> RV I 190

9 At the fourth day the hymn is<sup>1</sup> "As birds swimming in the water"<sup>2</sup>

<sup>1</sup> The *stotriya* and *anurupa* verses are not mentioned (see XII 10 1<sup>1</sup>) as they are the same as those of the one day rite see IX 3 2 The *stotra* verses agree with the verses on which the second *uktha stotra* is chanted (PB XII 12 3, 7)

<sup>2</sup> RV X 68

10 And at the first and last of the chandoma days

11 And at the sixth day after the triplets<sup>1</sup>

<sup>1</sup> Mentioned in IX 3 3

12 At the fifth day the *stotra* triplet and the corresponding triplet are "For Indra chant ye a song"<sup>1</sup> and "Unto him do ye chant"<sup>2</sup>

<sup>1</sup> RV VIII 98 1 3 (agreeing with the verses of the SV on which the chanters perform the second *uktha stotra* PB XIII 6 3 8)

<sup>2</sup> RV VIII 15 1 3

13 The hymn at this day and at the middle chandoma day

14 "Where at the sacrifice in the assemblage of men"

RV VII 97

14 (At the sixth day) the *stotra* triplet is "These worlds and for the corresponding triplet (serve, the last two verses (of the same hymn) and as third "Thereby may we win the vigour"<sup>1</sup>

RV X 167 1 3 (on these verses the chanters perform the second *uktha stotra* PB XIII 12 1 6) The description of this day finishes at XII 25 2

<sup>1</sup> So the *anurupa* is RV X 167 4 5 and XI 17 15

## XII 13

1 (Thereupon) having recited the *subhiti* hymn beginning "Drive away", (he recites) the *visvakṛi* (hymn)<sup>1</sup> *prakti*-wise, applying the *nyunha* on the second and last syllable of (each) middle *padā*

RV X 131

<sup>1</sup> RV X 66 (in *pankti* metre) AB XII 5 *athastam visvakṛim prākti*

samsam nyunkham samsatī panktisamsam = padānagrāham Vait  
XXII 14 see note on λ 64

2 On the prior (i.e. on the second syllable of each middle pīṅkti) the vairupa nyunkha (is applied),<sup>1</sup> on the latter (i.e. on the last syllable of each middle pīṅkti) it is applied e.g. in this manner) *madad 13a1 ap1303 aiyah pustesu matsakha*

<sup>1</sup> As described λ 5 12 of Vait XXII 17, here, however, *vrakapo3003*

3 When he (the hotr) has stopped, he (the adhvarj u ?) makes the counter nyunkha (in the following manner)

Meaning? pratyunkha λ 5 14

4 Having applied the vairaja nyunkha he (the adhvarj u) makes the respond *maditha mudau303 otha modana*<sup>1</sup>

<sup>1</sup> Cf. Vait XXII 18

5 So where at the beginning of a pada on which nyunkha must be applied, the upadruta sandhi<sup>2</sup>, or the abhinivṛta sandhi, the prastita sandhi or the ksipra sandhi (occurs), he must pass over this (syllable and apply the nyunkha on the second<sup>3</sup> syllable, as *suu nu3* and *1 u syu3*<sup>4</sup>

<sup>1</sup> Is this the force of *tal* (vākyopādāne Comm)

<sup>2</sup> upadruta to designate a sandhi occurs only here and in the Nāṇa sūtra (17 *pradīyam abhinivṛtam ksipram atha pradrutam*) PW B-z gives Sandhi wie es scheint de jenigen, welcher sonst udg als ge nannt wird" As an example the Comm cites RV IV 38 11b *na rie srāntasya sakhyāya devāh* if we read *narte śrāntasya sakhyāya devāh*—this seems rather a case of prastita sandhi

<sup>3</sup> Second means probably the following<sup>5</sup> as the normal is that the second syllable should have the nyunkha

<sup>4</sup> Why is *pathā* inserted here and not *pathā suu no3*? The examples are RV X 86 4c and 1b 22c The first passage has *suu nu asya jambhīnat*, *nu 1 sya* is a case of ksipra sandhi (properly it ought to be read *(nu) nu(v) 1 sya* |) The second example is X 86 22c *hva sya p 13a30 mrgah* (read *h(v)va sya*)

6 But where the vivṛtti called pañcalapada vivṛtti (occurs), there he should add the nyunkha to the *matyaya* (subsequent sound or syllable ?), for example *no303*

RV X 86 2c, RV Prat s I 187, note on XII 13 6 Ind Stud IV p 231

7 When he has recited this hymn, he recites the kṛatapa hymn

## XII 14

1 "Hearken to this, ye peoples! Narasamsa is going to be praised Sixty thousand and ninety (cows) we accept at Kaurama' among the Rūṣimas"

<sup>1</sup> A person ?

2 "Whose twice ten drawing camels, with their females, down the summits of the chariot, flying for the touch of the sky" <sup>1</sup>

<sup>1</sup> Sense and identification of some words (as *tarṣmā* and *ni śhidate*) uncertain <sup>1</sup>

3 "He has granted to Isr' a hundred nīskas with ten wreaths, three hundred coursers, ten thousand cows"

<sup>1</sup> *īṣya*? Verses 1-3 are the narasamsa verses

4 "The Rebhas start forth with wisdom at free will, as cows, their boys are at home, and at home they await the cows" <sup>1</sup>

<sup>1</sup> ? Is the line uncertain *amota* (*amā uta*) reading *gā : pāsate* with BR and S beitelowitz

5 "Bring forward, O Rebha, thy prayer which procures cows, which procures goods Mingle this word among the Gods, as an arrow the shooter"

<sup>1</sup> ??

## XII 15

1 "Fly upwards! O Rebha, fly as a bird unto a ripe tree (a tree with ripe fruits) Thy tongue comes repeatedly out (of the mouth) as a razor on the two (parts of the) whetting apparatus" <sup>1</sup>

<sup>1</sup> ? Pischel Ved Stud I p 259

<sup>2</sup> ? ib p 239

2 "Indra awakened (the singer) with the words 'Arise move along, (always) singing, praise me, the mighty one, so that every rich man may grant (presents) to thee'"

3 "Here, ye cows, bring forth young ones, here, ye horses, here, ye men! And may Pusan also, with a thousand sacrificial gifts, sit down here"

4 "May, O Indra these cows here be unhurt, and may their master be unhurt May, O Indra, neither the hostile people nor the thief be master of them"



12 15 5]

5 "As thou formerly (*adas* 'dazumal'), O Indra, interest, during the (battle) of the ten kings, in Manusā, wast thou' for all (in the eyes of all) misshapen *sa ha yaḥmāya* { *yaḥmāya* } *patyate* (*ḥalpatē*)<sup>1</sup>

<sup>1</sup> *Itaḥ haḥmāya* On the first part of this verse see Over en uit het JJ p 90

## XII 16

1 "Thou, O bountiful one, hast even made Vṛkka bent, ye people! Thou didst scathe Rauhina, thou cuttest off' the head of Vṛka<sup>2</sup>.

<sup>1</sup> A second example of third, instead of second, person (as in above)

2 "The horse, which runs as the side-horse of the two bay steeds they called' Uccāśravas Convey thou happily, O steed, the beautifully wreathed Indra to victory".

<sup>1</sup> *abruvam*, var *abruvam*

3 "The *śringara*' sounds loudly, threefold bound by the strap It praises the comfort, it drives away uncomfot".

<sup>1</sup> A musical instrument?

4 "Thou gavest shelter, O Indra, and (sacrificial) food to those who come from afar,' to the lauding priest, the far renowned, thou conveyest riches'

Or to the doves?

5 "Thou, O Indra, gavest to the pigeon with broken wing, as it staggered (went crookedly) cooked millet and pīṭa fruits and water in abundance"

NOTION XII 13-16— The parts here comprised under the name *kuntapa* are *narasameyāḥ* (XII 14 1-3), *śaibhyāḥ* (XII 14 4-15 1), *karavyāḥ* (XII 15 2 4) *śodragatāḥ* (XII 15 5-16 2), *bhūteccchades* (XII 16 3-6)

¶ Thereupon (he recites) the four verses of Parikṣit, on the first and fourth syllables of the third verse quarter of these, *varivarya* (is applied)

*varivarya* *udātīmanudātītasvaritupracitānām svarastarāḥ* Probably *varivarya* is the same as *minarda* of the *Antarvya*ś. As? VII 61 11 12, VIII 3 9, Vait XXXII 15 and of Keith p 283 note 3 We would expect that this precept of *varivarya* pertains likewise to the other parts of the *kuntapa* and those parts where no *pyūṅkha* is prescribed, cf AB VI 32

## XII 17

1 "To the ling, who rules all peoples, who (as) a God surpasses the mortals, for Parikṣit who belongs to all men (*śaśtanava*), sing ye, whilst pressing the Soma<sup>1</sup> a beautiful hymn" (1)

"Parikṣit has made peace for us, reaching the highest seat (*uttamam aśanī n acaran*), he the descendant of Kuru, making a home, speaks as husband with his wife' (2)

"What shall I bring to thee sour milk, mixed beverage (*mantha*), arak?' (thus) asks the wife her husband during the reign of king Parikṣit' (3)

"*abhūa śak praśhūc*, ripe barley, *patha bīḍam* ~ That people prospers well during the reign of king Parikṣit" (4)

<sup>1</sup> *sustitutus a sinole*

2 At the vaisvarya he (the adhvaryu) makes the response *oṭha modana*

3 Thereupon (follows) the prattle of Etasa, which consists of twenty padas, and is recited in the manner of the nividā

## XII 18

1 "These mares jump into the water—Against the stream, against the sutvan—One of them is the little fallow one—Little fallow one, what dost thou wish?—A noble son, a golden one—Where, then, hast thou cast him aside?—Where around yonder three *dalbergia* trees—The three nattirs (*śic*)—Sit, blowing the horn—The fruit of the bottle gourd, dug in a little—The *karkarika* (lute), dug in a little—Thus the wind roots up—May he make a dwelling—A strong giving most *vanīś—na śanīśada natanam*—Who of them will beat the drum—When he beats it, how shall he beat it—Again and again *paṇyāśāram*—By the hoof the fat is noted—By the spoon the blood" (twenty padas)

## XII 19

1-5 (Thereupon) the verses of the Adītyas and Angīrasas (the

devaitha).

"The Adityas, O singer, brought as sacrificial fee a horse to the Angirasa. This fee, O singer, they did not approach, but this (other) fee they approached. This, O singer, they did not accept, but this (other fee), O singer, they accepted".

"Lest the days be indiscriminated, lest the sacrifices be leaderless. The Adityas, the Rudras and the Vasus, implore thee; accept, O Angirasa, this gift".

"This gift is great and broad, the Gods may give as a boon. Let this be pleasing for you. Let it be with you day after day. But do ye accept it".

"It is white and swift of motion and most rapid (*javistha*) of foot and swiftly it accomplishes (*pipati*) its purpose".

<sup>1</sup> See JD in Anuvah, no. 136 note.

6, 7. The responses (of the adhvaryu) to these verses are ' *eruka janata othā mūdāna* and *tathāha janata othā mūdāna* the first at a pause, the last at a pranava.

## XII 20

1. Then follow the five verses called 'arrangement of the quarters'.

2 "The man who is fit for the council and the community, who performs soma-sacrifices and is in and yonder sun, that the enemy-destroying Gods arranged as the east" (1).

"When a good man has a courageous son, that called the wise gaudharva the north, an agreeable word" (2).

"*yo janyā aprathayād*, who offends his friend, when the eldest is unmindful, that they call the lower (the southern region)" (3).

"The miser who is stingy and the rich who makes no offerings, of the steady, continuous, of that we hear as the west" (4).

"The Gods who made sacrifices and who gave away, going as the sun to the sky, those bountiful ones have abundance" (5).

## XII 21

1. Thereupon the janakalpas ('man-orderings').

2 "He whose eyes are unanointed, whose body is unanointed, who wears no jewels, who wears no gold (ornament), & not a brahmana, son of a non brahmana, *to ta lalpesu sammita* ' (1)

"He whose eyes are anointed, whose body is anointed, who wears jewels, who wears a gold ornament, a true brahmana, son of a brahmana, *to ta lalpesu sammita*" (2)

"A pond without water supply, and a not rich (man) who is not liberal, a beautiful maiden who forbids cohabitation, *to ta lalpesu sammita* ' (3)

"A pond with good water supply, and a rich man who is liberal, a beautiful maiden who permits cohabitation, *to ta lalpesu sammita*" (4)

"A royal consort who is rejected, & fighting man without missiles (?), & not swift mare not running (?), *to ta lalpesu sammita*" (5)

"A royal consort who is favourite, and a fighting man well provided with missiles (?), a swift mare running, *to ta lalpesu sammita*" (6)

3 Thereupon the four pravalhikas (riddles) and the three pratiradhas, reciting them in the manner of the nrides

## XII 22

1 "Spread out are the two reins (slang for *romanvantan bheda* or *une* of PB), & these the male rubs against ' This is not so, O maiden, is thou meanest" (1)

"The two reins of thy mother go asunder', without the male This is not ' (2)

' *manuṣṭhā* ' "

"Seizing the two forked branches he inserts' (the *utirikṭam*) in the middle (of them) This is not ' (3)

' *niyācchati* a confusion with the second person is a countable because the *lunar* is addressed. Nay it appears from verse 4 (masc part) that the *puruṣa* is the subject

"Standing he conceals (it) in the (two reins') of her who lies down on the back This is not ' (4)

"He collects the slippery one (masc) into the slippery (fem),

the lotus, the myric (fern) This is not ..." (5)

"The slippery one has slipped down into the hairy pond. This is not ..." (6)

"What is minus and what is plus, that all he conceals. This is not ..." (7)

As a lag to the other texts these verses are not *pratirādhās*, but still *pravalokas*.

## XII 23

1 "Here, then, in the east, the west, the north, the south, the *avalā udabharisata*."

"Here, then, in the east, the west, the north, the south, the calves sit sprinkling".

"Here, then, in the east, the west, the north, the south, the mass of boiled rice becomes dissolved".

"Here, then, in the east, the west, the north, the south, *śliṣṭu śliṣṭu*".

<sup>1</sup> These are, according to other sources, the *ajyāṣaṅgāḥ* verses, not mentioned in the *hB* XXX.

2 "*bhūḡ* (he is) come near *ḥaṇ* (he is) gone away. *Phat* (he is) when stood upon".

<sup>1</sup> These are, according to the other sources, the *pratirādhās*.

3 Having uttered as response "*Alabūni*, O singer *Piśata-lani*, O singer *Pipidalarata*, O singer *Avalattha* leaf, O singer The dog, O singer *Painasada*, O singer. The cows hoof, O singer" each one of these, (the *adhvaryu* connects after each) the usual response (*oṭha modana*)

4 (Then the *atīvadi* verse) - "These Gods have moved asunder, O *adhvaryu*, perform quickly. Thou art a for the cows, *atī pīa bhudasi mahat*".

5 At this verse the responses are "The wife who wishes for cows, O singer, *oṭha modana*", "The lotus resurges, O singer, *oṭha modana*".

6 At the pause the first, at the *pranava* the latter

## XII 24

1 Thereupon the ten *abhinaya* verses

2 "When the Gods favoured the moistening *abhinaya*, the woman approves herself by her thigh as of a manifest truth" (1)

"When he brings his small thiel (p) into (ablative) her narrow slit, her two muskies (stir), as the spurlike projections at a cows hoof" (2)

"When he has with the thick p stricken her two small muskies, these two of her move asunder, as two asses on the gravel" (3)

"The harlot runs after the paramour, who runs away 'Guard these cows of this one - Intue me, eat the porridge'" (4)

"The harlot runs with a *ramya* around the cool 'We do not know which animal carries a *dhruvika* (= *cunnu*) on the head'" (5)

"The harlot entreats the p which has been caused to enter successfully 'May we enjoy fan after fan of the tree with such fruits'" (6)

"The harlot, stepping over the mortar, said 'Just as on thee, O tree (O wooden mortar) they strike (with the pestle) - so may they strike on me'" (7)

"Great, forsooth, is the good *bilva*, great is the good fig tree, the great one presses on the leaves (in position *lotus*, a good thing is the amorous sport of the great one" (8)

And the two verses "The p, O men, 'When ye come for ward'" (9, 10)

RV \ 101 12 \ 155 4

3 On the second verse quarter of the 6 verses the *nyumbha* (must be applied) as on the *vralapi* hymn

1 At the verse "The p O men on the second and tenth *nyumbha*

"All have caused Indra to grow", the corresponding triplet is "Indra who is mighty by his strength", the two verses which precede are the last two<sup>1</sup>

<sup>1</sup> RV I 16 1-3 (on the corresponding verses of the SV the third uktha stotra is performed PB XI 11 4 11)

<sup>2</sup> So the *anurūpa*: RV I 11 8 6 7

2 At the second and fourth day and at the first and last chandama days is inserted after the hymn to Indra (the hymn) "Now, the mortal"<sup>2</sup>

<sup>1</sup> Probably the hymn mentioned in IX 4 3

<sup>2</sup> RV VII 10

3 At the other days, the hymn "Of Vishnu now"

<sup>1</sup> RV I 164

4 Everywhere before the concluding part is inserted the triplet "Spacious room have they made"

<sup>1</sup> RV VII 99 4 6

5 The concluding part is always "I send on with rite"

<sup>1</sup> RV VI 69 [1-3 2])

6 At the third day the stotra triplet and the corresponding one are "Hear thou the summons of *śirasā*" and "Having listening ears"<sup>2</sup>

<sup>1</sup> RV VIII 95 4 6 (on the corresponding verses of the SV the third uktha stotra is performed PB XII 5 4 11)

<sup>2</sup> RV I 109 11

7 At the fourth day they are "Drink thou this pressed out (Soma)", and "Drink the Soma for intoxication"<sup>2</sup>

<sup>1</sup> RV I 84 4 6 (on the corresponding verses of the SV the third uktha stotra is performed PB XII 12 4 9)

<sup>2</sup> RV VIII 95 3-5

8 At the fifth day they are "The Soma has been pressed for thee, O Indra", and "Drink this pressed out Soma"<sup>2</sup>

<sup>1</sup> RV I 84 1-3 (on the corresponding verses of the SV the third *prathā* stotra PB XIII 8 5 11) The Sutra takes no note of the small difference in the SV where the verses correspond with RV I 84 1, 3 3 (Jaim and Kautl)

<sup>2</sup> RV I 84 4 6

9 At the sixth day they are "Sing ye unto Indra the mighty slayer of Vrtra", and "Thou, granting from all sides"<sup>2</sup>

<sup>1</sup> The verses here cited in *pratīka* are found in full below XVIII 15 5 (a puzzle! Cf Comm *aranyaka śaṅkṣā śāstrīya*) On the first verses the charitṛs perform the third uktha stotra see PB XIII 12 1

(with note at the Engl transl) and II To the puzzle Very probably the treatment of the mahayrata (Sankh XVII and XVIII) is older than the III I V

10 Then he recites the evayamarut hymn in the same manner as the vishlapi hymn

11 He recited with the varuṇa nyunkha the words *ika mad 3* he (the adhvarṇu) makes the response *madh madher madasya mraira ya madaro3 o3 otha madara*  
viz *ika mado cec3oooo3oooo3 made madhor etc*

12 After the evayamarut hymn the 'the season the mother' (hymn)

'Of VI 14 10

13 Then (the hymn) "May sky and earth favour him" '  
RV V 113

14 (The hymn) "Of Viṣṇu now"  
'RV I 164

15 (The hymn) "Him who drinks of the Soma" '  
'PV I 155

16 (This hymn is) equally (recited) at the chandoma days

17 But (only) the (first) three (verses of it) at the first ones

18 And before the triplet', at the last two chandoma days the hymn "Be thou, O Mitra to us" '  
According to the Comm the triplet *urum yajudya* (RV VII 99 4 6)

is intended

'RV I 156

19 (Still) on the sixth day (the two hymns) "Now the mortal", "Beyond the measure", the last without the last verse" '  
'RV VII 100

'RV VII 99 1 6

20 At the first chandoma day the stotra triplet and the corresponding triplet are "What, O wonderful Indra", and "When, Indra, there are four" '  
'RV V 39 1 3 (on the corresponding verses of the SV is performed the third uktha stotra of this day PB XIV 6 4 9)

'RV V 35 2 1

21 At the middle "The destroyer of the strongholds", the triplet which precedes is the corresponding one, but the third verse is to be taken as its first

'RV I 11 4 6 (on the corresponding verses of the SV the third uktha stotra is performed I II XIV 12 3 8)



<sup>1</sup> RV. I 11 3,1,3 Hasthitransposition any connection with the verses of the stotriya where the chanters use I 4,5,8? See below XIII 1 6.

22. At the last chandoma day the stotra- and corresponding-triplets are: "They sing unto thee".

<sup>1</sup> RV I.10.1-3,4-6 (on the corresponding verses of the SV. the third uktha-śāstra is performed PB XV.6.4).

## XII 27

1. For all (the three hotrakas) the recitation (of the uktha-śāstra) at the twentyone-versed day is taken from the first chandoma day (is the same as at the first chandoma day).<sup>1</sup>

<sup>1</sup> According to the Br.XXX 10 the maitravairuna recites 36, the brahmanīcchamein 40, the acchavaka 44 verses

2. The recitation of the four days (of the prsthya six-day-period) from the second on, is the same for the four days of the abhiplava (six day)-period (from the second on).<sup>1</sup>

<sup>1</sup> For the 2,3,4, and 5th days, the first being not an ukthya, and the sixth being facultatively an ukthya, but according to the Ārśeyakalpa I.7 (end), an agnistoma is preferable, see note 3 on p 12 of the edition of Ārśeyakalpa

3. At the svarasāman days, if they are performed as ukthyas,<sup>1</sup> they (the uktha-śāstras) are taken from the third and following days (of the prsthya six-day-period).<sup>1</sup>

<sup>1</sup> These days may be either ukthya or agnistoma, cf. Ārśeyakalpa II. 42 end

4. Now, should they perform the abhiṣit, the visuvat, the viśvajit with all the prsthas, and the mahavrata day as ukthya rites, the uktha-śāstras are those of the twentyone versed day.

As a rule these days are agnistomas, but cf. Lity ?

5. Now, should they perform the first two days of prsthyā and abhiplava (six-day-periods) and the tenth day as ukthya rites, the uktha-śāstras are those of the one-day-rite.

6. Should they perform<sup>1</sup> the last day of the abhiplava six-day-period as an ukthya rite, they should take the third service (of the corresponding day of the prsthya six-day-period) as the third service (of this abhiplava day)

<sup>1</sup> Stylistically peculiar is the sentence without *yadi*.

## XIII.2

## ATONEMENT WHEN THE VICTIM DIES

(pasau mrie)

1 If the he-goat victim being brought near dies before bringing up (to the sacrificial post)', he should take for immolating another and have that (dead victim) slaughtered<sup>2</sup> for the priests.

<sup>1</sup> The upākharana, cf. Āp VII 12 8.

<sup>2</sup> *kārayati* i. *kurata* in the formula used at the reception of a guest with a immolated cow. On the whole of KB XVIII 12

2. When the victim after being brought up (to the sacrificial post) shivers, he performs a libation (of clarified butter in the Ābhavaniya) with (the verse): "From fear of what thou hast shivered, from that give us security; guard all our cattle. Homage to Rudra the bountiful".<sup>1</sup>

<sup>1</sup> The mantra agrees with the exception of the third pada with TB. III 7 8 2 (Āp. IX 18 3), the third pada agrees with AB

3. When it cries, then with the verse: "From fear of what thou hast cried" etc

4. When it runs away: "From fear of what thou hast run away".

5. When it sits down. "From fear of what thou hast sat down".

6. When it dies: "From fear of what thou hast passed away".<sup>1</sup>

<sup>1</sup> *samjñaptāh* better Āp IX 18 6 *samajñasthah*

7. When it has gone lost, has died or run away, he should immolate another victim of the same colour, dedicated to the same deity.<sup>1</sup>

<sup>1</sup> The last part = KB XVIII 12 beg

8. Of the dead victim he should offer the omentum, the victim's cake and the cuttings (of the animal itself) at the vasat calls of the other victim, (each time) (immediately) after them.<sup>1</sup>

<sup>1</sup> This agrees in substance with the Br. l.c.

## XIII 3

1. When the victim dies at the moment when the fore-offerings have begun, the victim's sacrifice must be brought to an end

with the same victim<sup>1</sup>

<sup>1</sup> And no other must be immolated besides it. The same in other sides in KB 1

2 When a cutting (a part of the victim which must be offered) has gone lost or has got spoilt or rent asunder, he should substitute clarified butter

This may rest on TS III 1 8 2

3 If his heart has been lost, he should immolate another victim

4 And when he should wish that they who rend asunder (the parts of the victim) may come to grief, he should offer into the agnidhva fire a libation of clarified butter with the verse "Ye even as the owners of barley"<sup>1</sup>

<sup>1</sup> RV I 131 2 This is taken from TS III 1 8 2 (Ap IX 19 14)

5 If the anubandhya barren cow is eight footed (i.e. pregnant) he should cook on the slaughtering fire (i) from the hide of the embryo (a part) shaped into the form of an omentum, (ii) from the rice husks (cakes) of husks, and (iii) the embryo itself and offer these at the vacant ords of the other victim again into the slaughtering fire

<sup>1</sup> All agrees verbally with KB XVIII 12. So after the sacrifice of the omentum of the cow, he should offer into the samita the vaparipa of the garbha, after the pashu purodasa of the cow he should offer a cake made of husks (why in the text, the plural? Cf Ap IX 19 6) and after the offering of the havis of the cow, the garbha itself. Except the plural *phāṭhikarāṇāṃ*, all is clear. Kāth seems to be wrong.

### XIII 4

#### ATONEMENT IF THE SACRIFICIAL STALKS LEAVE WHIST

(*yaj e viraṇjhe*)

1 If the sacrificial stalks leave whilst (the rite) is not (yet) finished, he should immolate to Tvāstr a multicolour (victim)<sup>1</sup>,

<sup>1</sup> This rests on PB IX 10 3 or TB I 4 7 1

2 The inviting verses are "He of brilliant hue, the strong, full of vigour" (for the omentum), "That procreant strength for us" (for the victim's cake), "God Tvāstr, Savitr the all forms possessing"

<sup>1</sup> RV I 3 9 III 4 9 III 55 19

3 The offering verses are 'To the very great one I bring ,  
"Let the hotr revere him to whom the first part is due", "O  
God Tvastṛ which endearingness thou hast got

<sup>1</sup> RV V 42 13 VI 49 9, A 70 9

### XIII 5

#### SAMSAVA

1 The coinciding within the range of cognisance of two Soma feast days of two (sacrificers) who hate one another is called 'samsava (simultaneous Soma feast)

2 After having made first (i.e. before the rival) the summons for the morning litany, they should finish (the whole ceremony) before (the rival)

Cf PB IX 4 1

3-6 On the well flaming fire they should pour out libations at the morning service with the formula "For lying down, for sitting down<sup>1</sup> For the conquest of the gayatrī metre *sāha*",  
" for the conquest of the tristubh metre *sāha* ' at the midday service, " for the conquest of the jagatī metre *sāha* " at the afternoon service

<sup>1</sup> See note 1 on transl of PB IX 4 6

<sup>2</sup> Read *abhiḥkṛtya* instead of *bhṛtya*. From this we must conclude that the JB not the PB is here the source of Sankh (Ihataja PB)

7-12 If the adhvaryu should wish the death of the adhvaryu (of the rival party) he should at the morning service pour out libations (of clarified butter) with the three verses addressed to Prajapati, if the hotr should wish the death of the (other) hotr he should do the same at the midday service, if the udgatr should wish the death of the (other) udgatr, he should do the same at the third service, if the brahman should wish the death of the (other) brahman, he should do the same at each service, if the sacrificer should wish the death of the (other) sacrificer, he should do the same at each service, if they wish the death of all, all should do the same at each service

<sup>1</sup> Which verses are applied, is nowhere said, but of Katy XXV.14-19 who prescribes one verse addressed to Prajapati, which according to the Comm. should be *prajāpate na tvad* etc (RV A 121.10), but this verse cannot be included here. For the rest the whole rite is taken from JB I 343 *yadā kāmāyānam adhvaryur eṣām mṛtyeṣu adhvaryum prātaḥ savane bruyuh prajāpater vgbhir juhuhvit*

13 They should apply the *brhat* and the *rathantara*

14 And the *abhika*, the *abhisava*, the *abhinidhana* and the *abhiyarta samans*<sup>1</sup>

<sup>1</sup> Precisely so the JB I 344. These *samans* are taken because they all contain the word *abhi* 'against' in hostile meaning (*abhiḥkṛtya* JB)

15 The 'with what array' hymn' is the *marutvatīya* sastra

<sup>1</sup> Cf. V 9.12

16 The "He, O people" hymn is the *niskevīya*-sastra

<sup>1</sup> RV II 12 (refrain *sa id janāsa indrah*)

17 The *vishvāya* hymn is the *vaiśvadeva* sastra

<sup>1</sup> RV X 128

NOTE ON 15-17 All agrees with the JB and the PB

18 If they who are in front' finish their rite, he should perform a subsequent form of soma sacrifice<sup>2</sup>

<sup>1</sup> This must mean the rival party

<sup>2</sup> If they perform an *agnistoma* the others should perform an *akṛtya* etc PB II 4.15

19 If they (the other party) perform an overnight rite he should perform a two day rite

20 If they perform a two day rite then he should perform a three day rite<sup>1</sup>

<sup>1</sup> This is taken from JB

21 Or at the same form of soma sacrifice' he should give a greater number of *dakṣina* (cow)s<sup>2</sup>

<sup>1</sup> If both *ṁ g* perform an *agnistoma*

<sup>2</sup> Cf. Ap XIV 20.3

22 Or 'streaming water, wind and open space' separate (the two rival parties)

<sup>1</sup> This seems to be an alternation or addition to sūtra 1

<sup>2</sup> *akṛtya* here meaning?

## XIII 6

## ATONEMENT IN CASE THE SOMA HAS BEEN CARRIED OFF

(some *pahrta*)

1 If the Soma, after it has been brought, is carried off, he should without delay, bring near other Soma and press out this Soma

2 To the person who brings the Soma near or to the soma buyer give some (fee) '

' PB IX 5 2 and JB

3 When the Soma is not found, he should press out putika plants, white leaved arjuna or kusa grass stalks and mix (the pressed out juice) with fresh milk at the morning service, with boiled milk at the midday-service, with coagulated milk at the third service '

' All agrees with PB or JB

4 Having given as sacrificial fee one cow, he should when he comes out of the lustral bath undertake the consecration anew '

' This agrees verbally with JB, PB and SB IV 6 10 6

5 At this occasion (as the new sacrifice begins with the *diksa*) he should give to the priests the sacrificial fees of the soma sacrifice '

' Which he had intended to give at the first *syāmad dūyan syāt tad dadyāt* PB I c 13

6 The same manner of proceeding (prevails) if the Soma has been burnt

7 He should (in this case) give five cows as sacrificial fee '

' Cf PB IX 9 16

## XIII 7

## ATONEMENT IN CASE THE SOMA IS LEFT OVER

(some *'hrikte*)

1 2 If Soma has been left over from the morning service the land-triplet and corresponding triplet for the hotṛ are. 'This Soma has been pressed out''

die, they should cremate him, tie up his bones, consecrate his son or brother and perform the sacrifice with them

Cf PB IX 8 1 and JB

2 Or, after having pressed out the Soma but not (yet) having taken the draughts, they put down the urn with the bones at the south western corner of the vedi and on this spot perform a laud on the verses of sarparājū<sup>1</sup> which they chant right off (without returning ~ without repeating them)

This v<sup>2</sup> seems to conflict with the other sources where the contents of a tra follow regularly as those of a tra 1

<sup>2</sup> Cf V 13 26

3 Or on the spot of the marjalya (shed)

This is also allowed by PB IX 8 2

4 Three times they walk around the marjalya, turning their left side to it, beating on their left thigh

5 The hoti recites the verses of sarparājū

6 The laud is unlimited

7 The draughts are so drawn that for Indra and Vayu comes first

8 After a year they should perform a sacrifice for the bones (of the deceased)

9 At each laud (and recitation) they put the urn near

10 At the marjalya they pour out the (remains of the) draughts

Sūtras 9 and 10 = Īp IV 22 6,7

### XIII 12

ATONĪ MI NT IN CAST THL SOMĪ TROUGH BURSTS

(Lalase dirre)

1 If the soma trough bursts they (the chanters) hold a laud for the brahmanacchamsin<sup>1</sup> with the vasatharanidhana saman (out) the verses "Wandering alone"

Cf IB IX 6

<sup>1</sup> They perform as their pretha stotra

<sup>2</sup> RV V 62 5-7 on these the chanters sing the saman

2 The preceding triplet is the corresponding one

<sup>3</sup> RV V 52 2 4

3 If a pressing stone bursts they hold a *laud* for the *brahmanacchamsin* with the *saman* of *Dyutina Maruta* (on) the verses "Fearing the roaring of *Vrtra*,"

Cf PB IX 9 14

\* RV VIII 96 7-9 On these verses according to the *harilastra* (cf note 2 on PB I c Engl transl) the *clantera* perform the *lati*. The *śākh* must have been acquainted with the *Iśudrastra*

4 The next following triplet is the corresponding one

\* RV VIII 96 10-12

5 For the extra *sastra* are applied verses addressed to *Indra* and *Viṣṇu*

6 A verse addressed to *Indra* and *Viṣṇu* is the offering verse

7 A *nṛvasansa* cup to which (after it has been deposited) *Soma* has been added, he should pour out inside the *pridhi* *peṇa* on the *ashes* (which he shoves out of the fire) with the verse "O *Indra* and *Agni*, of this *Soma* which is offered and not offered, which is offered and not offered, which is not offered and offered, satiate yourselves *śāha*,"

This is the same but expressed differently at PB IX 98 JB does nearer *yad nṛvāsa isam sannam abhijunayān*

\* The *mantra* is now here found precisely so

8 If a *nṛvasansa* cup has been dried up he should pour into it a small quantity of that *grāha* which the *adhvaryu* has drawn as the last and from which he has libated with the formula "To *Prajapati* *śāha*"

This agrees fairly well with PB I c 56 o 1, the formula is here



*ajm ity aia manyamāno bhaśayati* : The bhaśana mantra also is partly corrupt the right reading being *indur indum atyāti* "the drop (rain) hath come to the drop (soma)"

11 With the verse "The golden germ" he should make a libation (of clarified butter in the *agnidhra*), if the summons have been made over a cup<sup>1</sup>

<sup>1</sup> RV X 131 1

<sup>2</sup> This agrees substantively with PB 1A 9 12, see the note in the J ngl transl.

12 And he should take it out (of the *sadris*) after having covered it up<sup>1</sup>

<sup>1</sup> This rests on JB I 351, see note in the J ngl transl. of PB 1A 9 12 In the Comm read *utlarasacāvacchādya*

13 Over the mahāvira pot when it has been broken, he should speak the three verses "He who even without" and then pour out two libations (of clarified butter in the *Ahavanīya*) with the verses "The three and thirty threads that are stretched out, that obtain in security the sacrifice, this broken one of these I restore Hail! Let the cauldron go to the Gods", "The milking of the sacrifice is stretched in many directions, this bath eightfold overspread the sky Thou, sacrifice, milk for my offspring a great (thing) may I reach welfare and the whole term of life, *śalāha*"<sup>2</sup>

<sup>1</sup> RV VIII 1 12 14, cf PB 1A 10 1

<sup>2</sup> The verses closest to VS VIII 61 62 *śalāha* implies according to the Comm., that the *adhvaryu* also according to this rite should offer libations This is uncertain

### XIII 13

ATONV MENT AT BISING FROM IN BI TWI N

(*Amṛyutthāne*)

1 If one has undergone the consecration for a sacrificial session and then rises in the middle (leaves off the *sūtra* before its end) he should take apart his part of the *Soma* and (therewith) perform a *vijājit* overnight rite, which contains all the *stomas*, all the *prātha* chants, and at which he gives all his possessions as sacrificial fees<sup>1</sup>

<sup>1</sup> Cf FB IX 31, MBh IX 41 4

2 Or (he should do so when he does not take part in the sattra) after he has assented (to take part in it)

<sup>1</sup> This is based on TB I 4 7 7 (cf Ap VI 23 1)

### XIII 14

#### SATTRA

1 A sattra may be performed by sixteen persons with the grhapati as seventeenth, who all have established their sacred fires, who have performed the first sacrifice, and who have undergone the consecration, viz, hotr, maitravaruna rochavila and grava stut brahman, brahmanrochamsin, potu and ignidhra udgatr, prastoti, pratihartr and subrahmanya, and adhvaryu, piatiprasthati, nestr and unnestr

<sup>1</sup> Cf e.g. Ap VI 21 with note 1 on Germ transl

2,3 Ap<sup>1</sup> must perform the acts belonging to the sacrificer in the sequence of their consecration, 'if through not confliction of the priestly acts, it is impossible to perform them simultaneously'

<sup>1</sup> See e.g. SB VII 1 1 1-11

<sup>2</sup> If this is the meaning (and cf Ap VI 1 9, 20) we would expect rather instead of : ot confliction - conflict on

4 It is the chief<sup>1</sup> only who performs the acts (of the yajamana) which relate to others

<sup>1</sup> mukhya=grhapati On the meaning cf Ap VI 2

5 If there is conflict in the rite, they should conform them to the majority

As in the use of the nariman-ā or tanūnapat (second rajā), Ap VI 97

6 When the libations to accompany the giving of the sacrificial fees are performed, they should day after day<sup>1</sup>, shutting their black antelope hides, pass over (to the north) along the path of the cows which are the fees<sup>2</sup> (muttering) "Here I will bring myself as sacrificial fee, in order to obtain fair fame, the world of heaven, immortality"

<sup>1</sup> Cf CH, Ap VIII 5 7

<sup>2</sup> Instead of alar ahar ity acaryante I propose to read alar ahar aty,

of the expression *dakṣi* *Uṇiṇyana* Ap XIII 69, and *ulauca* *atipanti* Ap XVI 5 10

<sup>2</sup> Cf Ap XIII 68 on the *lānājña* at the *dakṣiṇāyana* of Ap XIII 5 11

<sup>3</sup> The matter is in agreement with the Br XV 1 At a *sattra* where there is no *yajamana* *dakṣiṇas* are not given but in a mystical manner the participants offer themselves as *dakṣiṇa* (*ātmadakṣiṇam* *taḥ sattram*)

7 After they have risen (from the sacrificial session, after they have finished the sacrifice) an *agnistoma* with a thousand cows as sacrificial fee, to appease the *prsthas* (*prstha samaniya*) (is performed) <sup>1</sup>

<sup>1</sup> Cf Ap XVI 13 5 The Comm cites a *śruti* *sattirṇaḥ sattrṇaḥ udava* *stya prstha samaniyena yajati an*

6 Some (declare) the *prstha samaniya* as applicable to all <sup>1</sup>

This means probably that each *sattrin* must separately perform it(?)

9 It is obligatory at *sattras* from the twelve day *sattra* on, up to that of forty days, which increase by one (day)

On *ratrisattha* cf note 7 on *Āśeyakalpa* p 123

10 By which days the twelve-day (*sattra*) increases, these we shall now explain

### XIII 13

1-3 For the sake of (adding) one day they apply the *mahavratā* or between the *prstha* six day period and the *chāndoma* days an overnight rite with all the *stomas*

ie to make a *dyudāvala* into a *trayodasī*

4 For the sake of two days, the *go* and *ayus* days

5 Wherever this precept is given, he should understand the second and third day of the *abhiplava* (six day period) <sup>1</sup>

As these days can also be performed as *ekalas* but then they differ somewhat

6 For the sake of three days the first three days of the *abhiplava* six day period

7 For the sake of four days these same three days with the *mahavratā* as fourth

8 For the sake of five days, the five (days of the *abhiplava*)

9 For the sake of six days, the six (days of the abhiplava)

10. For the sake of seven days, these same with the mahavrata as seventh<sup>1</sup>

<sup>1</sup> These arrangements are not as far as I can see, found in other sources

11 In this manner they fill up the number of days that are for each fall required<sup>1</sup>

<sup>1</sup> Taking the smallest number of days before the bigger. So e.g. the twentythree day sattra should consist of five abhiplava days + six day prstha (?) period, the dvadasvra (?)

12 Their place of insertion is between the proceeding day and the prstha six day period

13 But the place of insertion of the mahavrata day is immediately after the tenth day

<sup>1</sup> Cf. note 1 on PB \XIII 10 (Engl. transl.)

### XIII 16

1 Now they except the following (arrangements)

<sup>1</sup> *apavādanti* can hardly mean 'they blame'. What now follows are exceptions to the preceding arrangements

2 At the twenty day sattra the added days are the abhiplava six day period, and the abhihit and visvajit

How is this sattra composed? Cf. PB \XIII 14 1

3 The first twentyone day sattra is composed of an abhiplava six day period, an overnight rite, two abhiplava six day periods

<sup>1</sup> Thereto must be added the proceeding (*prayanīya*) and the closing (*udayanīya*) days. PB \XIII 15 differs slightly

4 The second twenty day sattra comprises the six day prstha period, the (three) svarasaman days, the visuvat day, the (three) svarasaman days (but now) in reversed order and the prstha six day period begins with the thirtythree versed day<sup>1</sup>

These together with *prayanīya* and *udayanīya* make twenty one days. This agrees with PB \XIII 16

5 The twentyfour day sattra, which is called 'the course of the united ones' comprises a six day period with the prsthasaman, an unexpressed thirtythree versed day, at its midday-

service the *lanva rathantara saman* must be applied, a thirty three versed day, expressed, a twentyseven-versed day, two twentyone versed days a twentyseven versed day. a thirtythree versed day, expressed, a thirtythree versed day, unexpressed, a six day *pratha* period begun with the thirtythree versed day, a nine versed day, unexpressed, a *pyotistoma* as *agnistoma*<sup>1</sup>

<sup>1</sup> *pyotistoma* = *prathyasa lala*

<sup>2</sup> Together with the *prajanya* and *udajanya* days these make 24. The arrangement agrees, with one slight exception, with PB \\\III 19

### XIII 17

1 The thirtythree day *sattri* comprises the (first) five days of the *abhiplava* six day period, thence performed, a *visvajit* as overnight rite, that same five day period, the ten day period<sup>1</sup>

<sup>1</sup> This agrees with PB \\\IV 1

2 The thirtyseven day *sattri* comprises the twentyfour versed day, an *abhiplava* six day period, the *pratha* six day period, a nine day period<sup>2</sup> the go and *ayus* days, the ten day period and the *mahavrat*.

<sup>1</sup> Omission of *sattri* 3

<sup>2</sup> This differs from PB

1 The forty-nine day *sattri*, which is commensurable with the year,<sup>1</sup> comprises the twentyfour versed day<sup>2</sup>, three *abhiplava* six day periods (3 30), the nine day period (31 29) beginning with *abhihit* and consisting of *abhihit*, (three) *svarasuman* days, *visvajit* day, (three) *svarasuman* days in reversed order and *visvajit*, the *abhiplava* six day period (30 35), the go and *ayus* days (36 37), the ten day-period (38-47), the *mahavrat* day (48).<sup>3</sup>

<sup>1</sup> See no 61 on PB \\\IV 14 lb (travel)

<sup>2</sup> At the beginning and end the *prajanya* and *udajanya* days. This makes 49. Agrees with PB \\\IV 14

### XIII 18

1 Now the two sixtyone day *sattri*

2 The first has two prsthya six day periods before and after the nine day period

<sup>1</sup> And the rest is similar to the preceding sattra  $49 + 2 \times 6 = 61$

3 The second has the two prsthya six day periods in reversed order

4 The hundred day sattra is arranged according to the rule

5 It comprises fourteen and a half abhiplava six day periods, of which the first half is the three day period & ten day period and the mahavrata day

This agrees with PB \\\I\ 10 ( $1 + 3 + 14 \times 6 = 84 + 10 + 1 + 1$ )

### XIII 19

#### GAVĀM-ĀYANA

1, 2 The gavāmayāna (has) seventeen dīkṣa days or twelve

<sup>1</sup> So only 12 Has Sankh been 12 base

3 They should undergo the consecration (dīkṣa) one day after new moon day in the month of Taisa or Magha

<sup>1</sup> Thus the Br \\\I\ 3 with its āhuk

4 For then the upavasatha day falls on new moon day of Magha or Phalguna

5 Those who practice twelve dīkṣa (days) should undergo the consecration four days before the day of full moon

6 For them the (first) pressing day falls on the fifth day of the bright half of the moon

It is not clear how this is possible

7-16 Having undertaken the proceeding overnight rite, and the twenty versed day they undertake four abhiplava six day periods with a prsthya six day period as fifth This is a month Having undertaken five months arranged in this manner they undertake three abhiplava six day periods with a prsthya six day period as fourth and the nine day period after the visvajit day they undertake the (same) months (as prescribed for the first half of the year) but now the prsthya six day period must precede (the abhiplava) the prsthya and abhiplava periods are reversed day after day, as also the vaisvadeva hymns of the last abhiplava days Having undertaken the prsthya six day period (he under

takes) three abhiplava six day periods, this is a month. Having undertaken the prstha six day period they undertake four abhiplava six day periods. Having undertaken four months arranged in this manner, they undertake three abhiplava six day-periods, the 13th day, the 40 day, the ten day-period, the mahavratā and an overnight rite.

Of XIII 173 (middle)

<sup>2</sup> See XI 97. On the whole of the Br XXIV 1 and PB XXIV 2 (introduction to Aranyaka XXIV ff.) So the first month and the last comprise each 33 days and the two middle (6-7) months 28 all the others 30 ( $32+32+28+28+8 \times 30 = 360$  the vauvat day not being reckoned).

17 This is the application of the days for the grāmagāra

18 The sattra of a year's duration follow this norm

19 The difference in these does not affect the ten-day period<sup>1</sup>

*This remains unchanged in every year sattra.*

20 Instead of the prstha six day period comes the abhiplava. This is the 'sattra of abhiplava periods'

<sup>1</sup> The kind of sattra is not known from elsewhere (lost apt in JB)

### XIII 20

#### UTSARGINĀM AYANA

1, II At the year's rite with dismissed day rites, they should dismiss (omit) the soma pressing days which fall on the days of full moon

<sup>1</sup> On the rite of PB V 10 and the sources quoted in the Dngl. transl. and JB (Anuvahī no 164). The above given view is that of the JB

3 Or those which fall on both the full moon and the new moon days<sup>2</sup>

<sup>2</sup> This is placed equally on the JB

4 Or they should apply on these days a 'one and three stoma'<sup>3</sup>

<sup>3</sup> This rests either on PB V 10 6 or on JB. See note 1 on PII 1 c

5-7 Or they should leave out (on these days) of the laud verses<sup>4</sup> of the recitations and of the sacrificial formulas (on) each (day) one

<sup>1</sup> This is found still only in Ap XXI 26 6 who takes it from Sanli ?

8 They who leave out (the rites of a day) should on this day sacrifice a he goat to Prājapati

<sup>1</sup> Cf TS VII 5 7 4

9 Or (instead to Prājapati) to that deity to which the savana he goat is immolated

This seems only to be found here

10 In this case they insert (different kinds of) havis, in the rites of the victimal offering <sup>1</sup>

After the vapt at morning service comes the morning savana puroḍasa, then an eight lapala puroḍasa for agni after the victimal cake of the midday service comes the midday savana puroḍasa then an eleven lapala puroḍasa for Indra with the Maruts after the offering of these parts of the victim at the third savana comes the afternoon puroḍasa and then a twelve lapala puroḍasa for the All Gods So the Comm on the ground of PB V 10 9-11

11. For these havis (substances the same rules prevail which prevail for the rites that are enjoined in the connected performance of the animal sacrifice

<sup>1</sup> Cf note 1 on IX 27 3

12 They take as laud triplets the corresponding ones of the next day <sup>1</sup>

<sup>1</sup> To what purpose ? Cf JB II 396 *utsrjyam cāna ra celi yad evāhar utsrjerams tac chvo bh te pratipa nhyāyopaprastuyuh im uhihinantya agruva si svo bh te pratipadam kurt ran*

13 The (formula for) 'over prompting' is according to the aim

<sup>1</sup> Cf note II on XI 11

14 After they have arisen (finished the sacrificial session) they should perform the twelve day sūtra <sup>1</sup>

<sup>1</sup> This is based on JB II 394

15 Those who dismiss both days (full and new moon rites) should perform the session of the 'course of the united ones' <sup>1</sup>

Cf supra XIII 16 5 JB I c *tam etam upariṣṭi samutisarasya caturvimsatīratram upayanti* to make good the omission of these 24 days

### XIII 21

#### ADITYĀNĀM AYANA

1, 2 In the 'course of the Adityas' the stomas of the abhiplava



six day periods are alternately nine and fifteen versed in the first part of the year, fifteen and nine versed in the second part. The months have the prsthya six day periods in the middle.

3-13 In the sixth month having performed three abhiplava six day periods they undertake the prsthya six day period and the nine day period. Instead of the abhiyit comes the brhaspati sava, instead of the visvajit the indra stoma. After the prsthya and abhiplava six day period they perform the ten day period with transposed metres, a nine versed agnistoma, the (two) udbbid and valabbid days. Having gone on with four months, in which the prsthya six day period is in the middle they undertake two abhiplava six day periods with a prsthya six day period in the middle, then the go and the vyus days and the chandoma ten day period (at the end the mahavrata and the over night rite)¹

¹ All agrees with PB XXX 1 1-2. Cf. the Engl. transl. with notes.

### XIII 22

#### ANGIRASĪM AYANA

1-6 At the 'course of the Angiras the stoma of the abhiplava six day-period is nine versed. In the first section of the year they perform the months so that the prsthya six day periods come first, in the latter section so that they come at the end. An vyus day, a go day. The remaining is identical with the 'course of the Adityas'.

All agrees with PB XXX 2

### XIII 23

#### DRIVĀTAVĀTOR AYANA

1-5 At the 'course of Drti and Vatavat' they perform the month with each of the prstha stomas, as visvajit the mahavrata is taken, (in the second section of the year) they perform the month with each of the prstha stomas, but now in reversed order¹

' PB \XV 3

6-8 At the sūtra of the serpents an overnight rite is at the beginning and at the end, ṛgnistomas are in the middle, the year consists throughout of tens and tens, the visuvat is twelve versed

' PB \XV 15

### XIII 24

#### KUNDAPĪYINĀM ĀNA

1 For the 'course of the Kundapīyins the consecration period lasts one month

2 Having bought the Soma and having tied it up (to guard it for later), they perform the upāsads and then perform during a month the agnihotra, day after day

3 During a month the sacrifices of full and new moon

4 During a month each of the section of the caturmayas

One month the vaiśvadeva, one the varunapraghava one the śaka madha one the sūnasriya

5 During a month sacrifices of Soma with the pratha samans each with the five beginning with the nine versed

6 During eighteen days with a thirtythree versed sacrifice of Soma Then the ten day period the mahāvrita and an overnight rite

All agrees with PB \XV 4 1

7-13 He who is hotr (at the same time) is adhvaryu and potr, he who is maitrivaruṇa (at the same time) is brahman and pratiharī, he who is udgātṛ is acchvaka and netr, he who is prastotṛ is brahmanacchamsin and grivastut, he who is grāti prastvātṛ is agnidh and unnetṛ, the subrahmanya is (only) su brahmanya, the grhapatī only grhapatī

Nearly identical with PB \XV 4 5

14 At close contact of place and time he should transmit (his own act) to (one of the others) who is not a chief and not separated by place

Is this the meaning? The lotr should perform the acts of the adhvaryu now if e.g. the lotr who has to perform also the acts of the adhvaryu, guards the sacrificial post he must transmit the recitation

tion, which he has to hold in his function of hotṛ to the maitravaruṇa

15 The other acts he should perform, going each time to the place appointed for him

16 A one day rite, getting into an aggregate (of more days such as 2 sadaha), should take 'the peculiarities that are performed'

If an ekaha, e.g. the caturvīṃśa day comes to make part of the complex of days which constitute the gavamayana

See sūtra 18

17 They should disappear (fall forth) from a (day) belonging to an aggregate which becomes 2 one day rite'

' Meaning ?

18 The 'peculiarities that are performed are the verse "This sacrifice" (as offering verse for the hariyojana draught), 'the overprompting' with the inviting verse', the laud triplets of the next day', the verse containing /a of the hotrahas and the verses destined for the entrance of the sastra' and the "Like a carpenter" triplet'

' *ayam yajnah* RV I 177 4 'see above § 1 10) the atipraisa (see ib § 1 11), the inviting verse RV III 63 5 *parā yahi* (see ib )

' See § II 2 1

' Cf. XII 3 5

' Cf. XII 5 3 On the whole of XII 6 1

19 The haundapayānam ayana has the same arrangement of days as the gavamayana

### XIII 25

#### LONGER SATTRAS

1. During four months they undertake the consecration (live as consecrated)

2 During four months they perform the upasads

3 During (the) four (remaining months of the year) they press the Soma (perform sacrifice of Soma)

4 (They undertake) the first two months and the last two of the gavamayana,

' See XII 5 10, Katy. XIV 5 8 the first, sixth, seventh and last

5 and the two months of twenty eight days' and the visuvat

day

<sup>1</sup> KB XXVI 1

- 6 This sattra is called 'the small (course) of the Tapascits'

### XIII 26

- 1 A year they are consecrated
- 2 A year they perform upasads
- 3 A year they press out the Soma
- 4 This is called 'the course of the Tapascits'

This agrees with PB XXV 5 Āsv XII 5 11

### XIII 27

- 1 Three years they are consecrated
- 2 Three years they perform the upasads
- 3 Three years they press out the Soma
- 4 This is called 'the big course of the Tapascits'
- 5 The multiplying of the gavamayana prevails for the sattra of more than one year
- 6 Or (they are performed) with omission of the composed months'

This refers to XIII 25 4

- 7 An overnight rite, a thousand days (of sacrifice of Soma) and an overnight is 'the thousand pressing rite of Agni'

<sup>1</sup> PB XXV 9

### XIII 28

1-4 The three years sattra to be performed by those who desire progeny comprises during the first year the gavamayana, during the second year the ayana of the ṛitrys, during the third year the ayana of the Angirāsas'

<sup>1</sup> PB XXV 16

- 5 For the twelve years rite of Prajapati they perform each three years with one of the four prsthya stomas, beginning with

the nine versed one'

'PB\ \ V 6

6 For the thirty three years rite of the Saktiṛṣ they perform with each of these same nine years'

PB\ \ V 7

7 For the hundred years rite of the Sadhyṛṣ they perform with each of these same, each twenty five years'

'PB\ \ V 8

8 For the thousand years rite of the Visṛṣṛṣ they perform with each of the e each five times fifty years'

'PB\ \ V 18  $5 \times (5 \times 5 = 275)$

### XIII 29

#### ŚRISVATĪ\ \ M AYANA

1 For the sacrificial rites performed along the Śrisvatī river, the consecration takes place at the spot where (the river) is lost (in the sand of the desert)

2 Having bought the Soma and having tied it up, they perform the upṛṣṛṣ. Then they undertake the proceeding over night rite. After the offering of the sunṛṣṛṣ the adhvaryu throws a yoke pin (in eastern direction). There (on the spot where it comes down) they bring the Garhapṛṣṛṣ fire and on a distance of 36 strides (to the east) they fix the place for the Abṛṣṛṣṛṣ.

3 The sadas is wheeled

4 Like wise the igaidhṛṣ

5 The sacrificial post is mortar shaped at the base

6 They do not dig the resounding holes

7 During this half month of waning moon they perform (day after day) the sacrifice of new moon

8 On the day of full-moon there takes place a go day as ukthya, with the brhat sṛṣṛṣ

9 Only this half of month of waning moon they perform the sacrifice of full moon

10 On the day of new moon takes place an aṛṣṛṣ day as ukthya with the rathantara sṛṣṛṣ

11 During the first section of the year they move against the stream

12 They prepare (and sacrifice) a mess of boiled rice for Apamnapat

13 The inviting and offering verses are RV II 35 11 and II 35 14

14 At the juncture of the Drsadvati

15 They enter into the Sarasvati (?)

16 To a hundred cows they admit a bull

17 When these become a thousand then they break up (finish)

18 Or when all are weakened (?)

19 Or when the Grbapatī dies

20 Or when they reach Plaksa prasravana, (in the latter case) they prepare and sacrifice an istī for Agni Kama

21a At this istī they give (as sacrificial fee) a mare and a female slave which have a young one

21b At Karapacava they descend into the Yamuna for the lustral bath

22 This is the course of Mitra and Varuna

Nearly all agree with PB XXV 10

23 An overnight rite, an abhiṣṭ and a visvajit a go and an ayus day are the two flanks of Indra, and an overnight rite'

Cf. PB XXV 11 1 differs slightly of note 1 (on transl.)

24 This is the 'course of Indra and Agni

25, 26 An overnight rite, a jyotis day, a go day an ayus day, an abhiṣṭ and visvajit are Indra's flanks and an overnight rite This is 'Aryaman's course

PB XXV 12

27-29 During a year he should guard the cows of a brahmana, during a (second) year he should at Vyarn Naitadbanva kindle his fire (for domestic worship), during a year he should at Parinah establish (and maintain) his fires (for Vedic sacrifices) Then he goes along the southern bank of the Drsadvati, offering a cake for Agni baked on eight kapṛas each (day) on a distance of a yoke pin s throw

30 At Triplaksa they descend into the Yamuna for the lustral bath

31 This is the sacrificial session at the Drsadvati'

' PB.XXV.13.

32. An overnight rite, a thousand nine-versed years and an overnight rite : is the thousand years' sacrificial session of Prajāpati.'

' PB XXV.17.1.

## EKĀHĀS

## XIV.1.

1. The (points of) difference from the norm (the prakṛti), which prevail at one-day-sacrifices and ahīnas (shall now be treated).

2. Which day or which service is prescribed on any day, that is combined with the functions of the hotṛ (and his assistants) <sup>1</sup>

<sup>1</sup> Meaning?

3. When nothing (particular) is mentioned, (the rite of the following sacrifices) is that of the (normal) one-day-rite.

## XIV.2

## HAVIRYAJÑAH SOMĀH (XIV 2-13)

1. He who is desirous to obtain priestly lustre, should perform the rite of establishing his sacred fires (as a one-day soma-sacrifice).<sup>1</sup>

<sup>1</sup> This is found nowhere else

2. The lauds of this rite are performed each on eight verses.

3, 4. The gāyatrī is eight-syllabic (and) the gāyatrī is splendour, (is) priestly lustre

5, 6. The first prstha-stotra is the rathantara : the rathantara is the holy word

7, 8. The offer is an agnistoma : the agnistoma is the holy word.

9. By this thrice successful holy word he gets splendour (and) priestly lustre

10, 11. The śāstra is arranged in triplets—threefold is food : what must be eaten, what must be drunk, what must be chewed<sup>2</sup>—in order to reach all of this

<sup>1</sup> Cf. XI 3 1, note 2.

<sup>2</sup> an am pānam khadyanti, this yields no satisfactory sense. I suggest  
= not anam pānam khadyam it.



12, 13 The sacrificial fees consist of twentyfour (cows) the year has twentyfour half months to reach the year

14 In addition to the usual he goat of the pressing day, at this rite three others must be immolated (one) to Agni Pavamāna (one) to (Agni) Pavaka, (one) to (Agni) Śuci.

On these three man sessions of Agni cf II 2.1 11

15 In addition to the barren cow, one of the same kind must be immolated to Aditi

*aramvidhā*

16 The reason why these victims are thus tied (to the post and immolated) is the wish not to depart from the rite of establishing the sacred fires

17 Immediately after the pressing cakes of the morning services of this rite he offers a cake, baked on eight lapulas, to Agni Pavamāna

18 After those of the midday service, one to Agni Pavaka

19 After those of the afternoon service, one to Agni Śuci

20 The pressing cakes, now, are an insertion, he thereby makes an insertion into the insertion

21 And as to the fact that a barren cow must be immolated in addition to the regular one the rite of establishing the sacred fires closes with Aditi

22 So he adhibits the same liturgical form which belongs to the establishment of the sacred fires, at this sacrifice

#### XIV 3

1 In this manner the victims and the sacrificial cakes are connected with those sacrifices of *havis* which are combined with a sacrifice of *Soma*

3 The recitation at this rite (after each stotra) (is the following)

3 The *ajya* *sastra* consists of the triplet "What *am* carrying best"

RV V 27 7 9

4 The *prauga* *sastra* is that of *Madhucchandas*  
CI VII 10 3ff

5. For the botrakas the laud triplet, the corresponding triplet and the concluding part are each a triplet

6 The marutvatiya-sastra consists of the triplet "O Indra accompanied by the Maruts, drink here the Soma"¹

¹ RV III 51 7-9

7 The niskevalya-sastra consists of the triplet "Of men thou the most manly with praises and laudations"²

² RV III 51 4-6

8 The entrance of the sastra for the maitravairuna's (niskevalya) is the triplet "O adhvaryu, O hero, bring to the great Indra"³

³ RV VI 44 13-15

9. For the brabhanuocchamsin the preceding one¹

¹ RV I c 10-12

10 For the acchavaka the next following one¹

¹ RV I c 16-18

11. Of the concluding parts the last (triplets are applied) (for these three recitations)

12 Instead of the hymns at the vaisvadeva and the agni maruta sastras are applied the triplets "Up that God with the golden", "Rich in butter encompassing the worlds", "Indra with the Rbhus rich in booty", "May the Asvins grant us hail", "Agni Vaisvanara by the mind", "May the swift ones go forward", "The enkindled Agni with fuel I invoke"²

¹ RV VI 71 1 3 (savitiam)

² RV VI 70 1-3 (dya-avartthiviyam)

³ RV III 80 5-7 (a bhavam)

⁴ RV V 51 11-13 (vaisvadevam)

} for vaisvadeva sastra

⁵ RV III 26 1-3 (vaisvanariyam)

⁶ RV III 26 4-6 (agnimarutam)

⁷ RV VI 15 7-9 (javedasayam)

} for agnimaruta sastra

13 When it is ordained (in this work) 'arranged in triplets (is the sastra)' he should understand this (kind of) sastra

14 Or the (sastra) arranged in triplets from the one day rite (may be applied)

15 By this rite the two agnihotras (of evening and morning) are explained

¹ So the agnihotra may be performed as a soma rite According to the Comm this should then be an ahimsa a two day rite, this must

be right, although the abinas are treated later

- 16 At the first (day), milk dedicated to Agni is offered.<sup>1</sup>

At the evening agnihotra the offering formula is *agnir jyotir jyotir agnih*. This offering of milk must then take place at the evening service after the savaniya cake

- 17 At the latter (day) (milk) dedicated to Sūrya<sup>1</sup>

<sup>1</sup> At morning the agnih formula is *sūryo jyotir jyotih suryah*. Here this offering of milk takes place at the morning service after the savaniya cake

- 18 And there are two victims<sup>1</sup>

<sup>1</sup> One for Agni, one for Sūrya

- 19 In addition to the barren cow one of the same kind must be immolated to Prajapati<sup>1</sup>

<sup>1</sup> At the usual agnihotra at evening and morning a second abuti is poured out without mantra, destined for Prajapati

#### XIV.4

1 The repeated establishment of the fires combined (with a sacrifice of Soma) should be performed by one who wishes for splendour

2 The lauds of this (rite) are performed each in five verses

3-5 The pankti metre is of five feet (verse quarters) the sacrifice is five-fold: (so this is done) in order to reach the sacrifice

6 The recitation (after each stotra) is that of the agnistut which is destined solely for Agni<sup>1</sup>

<sup>1</sup> In accordance with the nature of the punaradheya which is *sūryam agneyam*

#### XIV.5

1 The sacrifice of full moon and new moon (performed as sacrifices of Soma) are destined for one who is desirous (of obtaining) food

2, 3 The idadadha, the igrayana, and the isti of Soma without pravargya, the dṛkṣayana sacrifice<sup>1</sup>, (these) four are destined for one who wishes to reach all<sup>1</sup>

' The dual and the plural are striking, '

4 Equally is the great sacrifice '

' The mahayajña is mentioned also XIV 8 11 and XV 9 11. It is known only from the TS III 2 2 3 and Baudh XIV 8 and XVII 61

5 In this sacrifice the offerings of the caturmasyas are inserted

6 And the victims destined for the deities of the pitarvas of the caturmasyas

7 In addition to the barren cow, victims of the same kind destined for the deities of the single kṛpalas<sup>1</sup> must be immolated

<sup>1</sup> They are enumerated by Baudh XVII 63 342 8

8 The (kind of) sacrifice is an overnight rite

<sup>1</sup> Baudh XVII 61 *syoti atiratra ityēka ahni* Was Baidi acquainted with the Sansh?

#### XIV 6

1 Prajapati being desirous of progeny, having performed ascetism, beheld that sacrifice the vaṣvadeva caturmasya. This he brought near, this he performed. Having sacrificed with it he was procreated. One who is desirous of progeny should perform it<sup>1</sup>

viz the vaṣvadeva as a sacrifice of Soma

2 In addition to the savana victim a he goat destined for the All Gods is immolated

3 In addition to the barren cow, a barren cow of the same kind must be immolated to Heaven and Earth

ON SUTRAS 23—So only Baudh XVII 55 334 15. All the other sources differ

4 The recitation (for each of the hotr and assistant) is the nine versed one<sup>1</sup>

<sup>1</sup> So PB XVII 13 1 and JB

5 Or it is arranged in triplets

6 Having come out of the lustral bath and having performed the 1st on the newly chosen spot, the sacrificer constantly during four months day after day, in the intermediate time (between two caturmasyas) performs the 'cession of the sages either with an 1st for Agni, or for Agni Viśnu<sup>1</sup>

<sup>1</sup> This daily satī, which is only prescribed in our text, must be a modification of the munyajana, as described above: III 11.7-10.

7. This is, at this occasion, his consecration.<sup>1</sup>

<sup>1</sup> This seems to imply that he does not perform a dīkā before each following cāturmasya soma

## XIV.7

1 "Prajapati had created the beings (progeny) through the vaiśvadeva. These, being created, consumed without being permitted, the barley which belonged to Varuna. These Varuna fastened by means of his nooses. They went to their father Prajapati and resorted to him (with the prayer): 'Find out that sacrifice through the performance of which we may be freed from Varuna's nooses and from all evil'. Thereupon Prajapati in the fourth month beheld that two day-sacrifice: the varunapraghāsa. This he took unto him and after having performed it gratified Varuna. He being gratified freed the creatures from his nooses and from all evil. The creatures belong to him who thus knowing performs the Varunapraghāsa, are freed from Varuna's nooses, and from all evil.<sup>1</sup>

<sup>1</sup> It is striking that this brahmana is nearly identical with KB V.3, where equally the pleonastic *pra ha iā aya prajāhā . sampramucyate* is found

2 The two (days) are ukthyas<sup>1</sup>

<sup>1</sup> Thus only Baudh. XVII 56. IB is uncertain. PB differs, here only; the last is ukthya

3, 4. On the first day a he-goat for Varuna must be immolated in addition to the savana victim, on the second day one to the Maruts

This differs from the Kanthama (PB), Jaiminiya has the victim to the Maruts on the first, that to Varuna on the second day, thus also Baudh

5. A barren cow of the same kind destined for Ka' is immolated in addition to the usual one

<sup>1</sup> JB *kāyopālambhya* Baudh agrees

## XIV.8

1 'Those creatures said to Prajapati: "For which food, now,

hast thou created us" ? Thereupon Prajapati beheld on the fourth month this three-day rite, the sakamedha (caturmasya). This he brought near. This he performed and by its performance he reached the food. This rite should be performed by one who desires food.<sup>1</sup>

<sup>1</sup> This motive seems to be met nowhere else

2. An agnistoma, an ukthya and an overnight rite (are the three days).<sup>2</sup>

<sup>2</sup> So the Āśeyakalpa

3. On the first day a he-goat for Agni Anikavat is immolated in addition to the savana-victim,

4. on the second day one for the Saptapana Maruts,

5. on the third day one to Mahendra.

6. A barren cow is immolated to Viśvalarman in addition to the usual one.

7. The recitation is that of the one-day-rite in accordance with the (first three days of the) prsthya (six-day-period).<sup>3</sup>

<sup>3</sup> As given in X 2-4 (?).

8. Or the (first three days of the) prsthya six-day-period (are) intertwined.<sup>4</sup>

<sup>4</sup> <sup>2</sup> *vishra*, VII 15 9, IX 5 4, XII 11 6

9. Or the recitation on the third day is taken from (= is identical with that of) the *viśvaji* of which the first *prstha*-stotra is the *brhat*.<sup>5</sup>

<sup>5</sup> Cf. XI.15.111.

11. The same (rule prevails) at the 'great sacrifice' which is performed with the wish to reach the whole term of normal life

<sup>6</sup> This is probably the sacrifice mentioned above XIV.5.4ff

12. Equally at the two one-day-rites. *vinutti* and *abbibhūti*,<sup>7</sup>

<sup>7</sup> Cf. XIV.38.5.

13. at the *svarjit*,<sup>8</sup>

<sup>8</sup> Cf. XIV 47.

14. and at the *Indravajra*.<sup>9</sup>

<sup>9</sup> Cf. XIV 23 4 (here called simply *vajra*), cf. XV.11 13

#### XIV.9

1. These creatures said to Prajapati. 'For which support,

now, hast thou created us? Thereupon Pitarpati beheld that rite, the *śunāsirya* (caturmāsya). This he took unto him. This he performed. By performing it he got a firm support. This sacrifice should be performed by one who desires to get a firm support.

This exposition seems to be peculiar to our text.

2 A (the goat) for (Indra) *Śunāsirya* must be immolated in addition to the *śvāna* victim.

3 A barren cow for *Surya* of the same kind is immolated in addition to the usual one.

<sup>1</sup> So Baidh. only.

4 Twenty cows he gives at the *varivadeva*,

5 thirty at the *varunapraghava*,

6 fifty at the *śahamedha*,

7 twenty at the *śunāsirya*.

8 That makes one hundred and seventy.

Sūtras 4-8 are peculiar to our text; all the others differ.

9 In *rtu* comprises one hundred and twenty days.

10 Therefore he reaches the *rtu*.

11, 12 By the *rtu* he reaches the year and the fulfillment of those wishes that are in the year.

#### XIV 10

1 At the *caturmāsya* which are combined with victimal offerings (the rite is as follows).

2 On the preceding day the animal rite takes place.

3 On the following day the victim for the All Gods (is slaughtered).

4 Along with the victimal cake the deities of the *caturmāsya* (come in) in accordance with each parvan.

5 The *śvāśrāṣṭ* oblation is that of the animal sacrifice.

6 With the exception of the places of insertion.

<sup>2</sup> Cf. I 16 10 1-37 3.

7 The (rite of the) whey (is performed) on its proper place.

8 It (each *caturmāsya*) finishes with the (rite of the) heart-spit.

9 At the varunapraghasa (caturmasya) there are two victims, one for Varuna and one for the Maruts<sup>1</sup>

<sup>1</sup> PB XVII 138 10a<sup>2</sup>

10 On the second day (?), they erect a sacrificial post<sup>2</sup>

<sup>1</sup> <sup>2</sup> the northern altar

<sup>2</sup> PB I c 10b

11 At the last two (caturmasyas) (the victims are destined) for Mahendra and Indra Sunvsiṃya

12 The istis come in at their proper places

13 Likewise the pitryesti

14 Or the victims may be according to the deities

15 This is explained by the set of eleven (victims)

<sup>1</sup> And in this case there is 13 pa for each victim

16 At the 'great oblation', there are victims destined for Agni Anikavat, for the Samtapasa Maruts, for the (trihamedhi) Maruts, for the Kridin Maruts and for Mitra

All (especially the last *mantra*) is not clear the term *mantra* seems to be used here in the same sense as *śikharā*

17 Or, at the end of each prāṇa, a victim to Indra and Agni (is immolated)

18 The rest is the same

<sup>1</sup> As in the caturmasya performed as 16

19 Or even at one prāṇa and one single victim destined for Indra and Agni all the havis oblations of the different caturmasyas (may be offered) one after another

20 Having involved the idā, (he performs) the pitryesti

21 After the (offerings) to Iryambilā (follow) the rites beginning with the after offerings or the rites of the victim offering beginning with the manot

22 The (caturmasyas) with all the victims have the same sacrificial fees as those which are combined with sacrifices of Soma

23 Those which are combined with victims have the same sacrificial fees as those of the caturmasya victims

#### XIV 11

1 The prāṇa varohanyā one day-rite is performed<sup>1</sup> for him



who wishes to get a firm support<sup>1</sup>

<sup>1</sup> The rite to descend again from the svarloka, which has been reached by some sacrifice to earth. It is only the Vadhula sūtra, where we find detailed this rite (Acta Orientalia IV p 168f.) The Arśeṣakalpa puts it in immediately after the vajapeya of Baudh VI 13 end

2 It is a jyotistoma in which only the samkalpa differs

3 The prsubandha (as one day rite) prevails for one who wishes to get cattle

4 Its lauds are eleven versed

5-7 The tristubh is of eleven syllables, the cattle is of tristubh nature (so it serves) for obtaining cattle

8 The two hymns into which the nivid is inserted are "Drink the Soma which thou, O mighty one, hast opened", and "Come, let us approach Indra, wishing for cows"

The narutvatiya and nishovalya

<sup>1</sup> RV VI 17 and 133

9 (These two hymns with their words) "Extolling the big stable of cows, O Indra", and "Come, let us approach Indra, wishing for cows" contain praises of cows this is the feature of this day

<sup>1</sup> RV VI 17 1b

10 And at the udghāṭ and valaghāṭ and at the goṣava<sup>1</sup>

Here'til us same hymns must be applied. The ekaha thus described occurs only in our text

## XIV 12

1 Now the sautramāṇa (one day rite)

2 Indra being desirous of reaching the full measure of normal life, practised asceticism. Having practised asceticism he beheld that sacrifice the sautramāṇa. This he took unto him, this he performed. After having performed he attained to long life. This rite he imparted to Bharadvāja who was aged (saying) 'I forsooth by performing this rite, have reached the whole duration of life. Do thou also perform it'. And Bharadvāja performed it and attained the whole duration of life. This

whole life lives he who knoweth thus and who performs this rite

3 Its (first) *prstha* (laud) is the *rathantara*

4 The (kind of) sacrifice is the *agnistoma*

5 The sacrificial fee is according to *gläubige Gesinnung* (*śraddhā*)

6-10 It contains three lauds of nine, three of fifteen, three of seventeen, three of twentyone verses (each) for the constant increasing,

11 (as they wish) 'may we obtain a long life constantly increasing'

<sup>1</sup> This whole description seen 4 to 13 found only here

#### XIV.13

1 At this rite two animals a grey<sup>1</sup> he goat to the Asvins a ewe to Sarasvatī, are immolated in addition to the *śvāna* victim

<sup>1</sup> *loha*, the oil or texts *dhumra*

2 To Indra Sutrāman a barren cow of the same kind is immolated in addition to the usual one

3 The reason why these victims are thus tied (and slaughtered) is the wish not to depart from the *sutrāmāni*

4 After the *śvāna* cakes of the morning (service) they put fuel to the fire outside<sup>1</sup> and go on with the (i.e. pour out the libation of) *surasoma*<sup>2</sup>

Cf. *Ap. XV 2 16*

<sup>1</sup> i.e. with the arach (the sun)

5-7 After the *śvāna* cakes of the third (service) they prepare (and sacrifice) a cake baked on twelve *kapila*s for Savitr, one on eleven *kapila*s for Indra, one on ten *kapila*s for Varuna

<sup>1</sup> Cf. *Ap. XV 2 15* (TS I 6 211)

8 The pressing cakes, forsooth are an insertion he therefore makes an insertion into the insertion<sup>1</sup>

<sup>1</sup> Identical with VII 2 20

9 Now, in that for Indra Sutrāman a barren cow is immolated in addition to the usual one, (the reason thereof is) along with Indra Sutrāman the *sutrāmāni* is completed

10 He (thereby) applies the essential form of the sautramanu the form of this offering

11, 12 Some perform this (one day rite) as an overnight rite with twentyone versed lauds, with the brhat as (first) pitha-(laud) and with both the sūmans (rathantira and brhat)

1 As the sautramanu el uba is only known from our text, it is impossible to decide who are there some'

13 Its recitation is that of the viśvajit with the brhat as (first) pitha (laud)

Cf note on XIV 89

14 Here ends the description of the sacrifices of hr̥viś to be performed as sacrifices of Soma

#### XIV 14

#### UDLBHID AND VALABHID

1 The Gods being desirous of getting cattle, having during four months observed a vow, beheld that sacrifice the udbhid Having performed it they got cattle This sacrifice should be performed by one who is desirous to get cattle If, after having sacrificed with the udbhid, he thinks 'the cows delay in coming to me', he should during four months observe the vow and then perform the valabbid Then the cows will not delay in coming unto him'

1 If a non observing only here

#### XIV 15

#### GOŚVĀ

1 The gośvā should be performed by one who is desirous of getting cows

2 The lauds consist each of thirty six verses

3 The bibati is of thirty six syllables

4 Cow is of brhati nature

5 So this is for reaching cows

## XIV.17

1. Prajapati, wishing to reach this world (the earth) performed asceticism and beheld this sacrifice (called) bhūh. Having performed it he reached this world. He who wishes to reach this world should perform it.

## XIV.18

1. Prajapati, wishing to reach the intermediate region, performed asceticism and beheld this sacrifice (called) bhuvah. Having performed it he reached the intermediate region. He who wishes to reach the intermediate region should perform it.

## XIV 19

1. Prajapati, wishing to reach yonder world, performed asceticism and beheld this sacrifice (called) svañ. Having performed it he reached the yonder world. He who wishes to reach the yonder world should perform it.

2. 'The recitations (at these three one-day-rites) are those of the svarasāman (days)', in accordance with the stoma.'

' Cf. XI 11.1. They are all seventeen-versed.

3. And the hymns in which the nividh are inserted, are in anustubh (not in tristubh) metre.'

' Of the three ekahas only the first is mentioned shortly by Āp. XXII.7.26 and Kātj. XXII 19. An older source seems here to be known.

## XIV.20

1. The sun being desirous of lustre, having performed asceticism beheld this sacrifice: the śukra-stoma. Having performed it he got lustre. One who is desirous of lustre should perform it.

2. Twenty-one white horses are the sacrificial fees.

3. The rite is that of the visuvat day.

Cf. XI 12.

## XIV 21

1 The one day rite called *tivrasava* 'strong soma' is destined for one who wishes to become strong by progeny, by cattle<sup>1</sup>

<sup>1</sup> The word *sava* generally is used for those elahas which are combined with the *abhiseka* of a dignitary

<sup>2</sup> So the JB

2 Before the hymn of the *marutvatiya* *sastra*, in which the *nivid* is inserted, the verse (is inserted) "Here is strong Soma, O Indra, the strong one, drink of it, O God with the bay steeds, for the victory on Vrtra Sharpening thy *vajra* fill thy belly The unassailable hull the strong Indra"

<sup>1</sup> The verse is known only from our text, only the last verse quarter is RV IV 18 10b The accusative floats in the air

3 (The hymn in which the *nivid* is inserted) at the *niske va'ya* *sastra* is "Drink of this strong, fresh Soma"

RV \ 160

## XIV 22

1 A *pyotis* day is the *sava* for a *suta*

2 A *go* day for a *sthapati*

3 An *ayus* day for a *gramani*

Baudh knows a *sthapatisava* (\VIII 3) which = *stapatisava* (-I B \VIII 4 ?) and a *sutasava* (\VIII 4) which = *gramanisava* None of these agree precisely with our text

4 The (one day-rites called) *śamdanisava* ('pair of tongs') and *anustoma*, *śau* (arrow) and *vajra*, *ayena* ('falcon') and *ajira* ('rapid one'), Death and Antal (= Yama), *śurapari* ('sharp edged') and *śirsacchid* ('head breaker'), the *mahas* and the *ayena* are the *rites* for incantation (to bring about the death or misfortune of a personal enemy)

Read *manusmṛiti* of JB II 172 (yo 'bhūcaret sa etena pyotis Of these *abhicaraniya* rites are known from older sources *śamdanisava* *anustoma* *śau* *vajra* *ayena* It is striking that the *ayena* occurs twice)

<sup>2</sup> MSS *śurapari*

5 The two *wrath* hymns are those in which the *nivid* is

inserted\*, (they are applied) according to their characteristics :

RV X 83 an 1 81

\* In the *maṇḍitvatīya* an 1 *niskavālya* sastras

\* The second hymn in the *maṇḍitvatīya*, because in this hymn Indra *Mārutān* is praised, the first hymn is the *niskavālya* because here *Indra* an 1 *agnī* is invoked

¶ He against whom *abhicār* is committed, (should take as his model that *agnis* to which has the same (first) *pīṣṭha* (laud) as is that of his enemy

This is to effect a counter charm

7 At the 'arrow the *brāhmin* s chant (third *pīṣṭha* stotra) is the *bīḥat*

\* This prevails according to *SaṁB* not for the *maṇḍitvatīya* but for the *agnya*

8 The *abhiṣṭvart* at the other (*abhiṣṭvartīya* rite)s

Not known from elsewhere (*abhiṣṭvart* because of the force of *abhi* (also in *abhiṣṭvart*) against\*

9 The *sadaś* is covered with sharp pointed (reed)s \*

\* Arrows

10 Bows made of *karmuka* wood lie in the neighbourhood

11 The *igūdhrā* shed (is covered) with arrows

12 Bows made of *dhanvan* wood lie in the neighbourhood

13 The *strew* consists of reeds \*

Use for the shaft of arrows *SaṁB* III 8 20

14 The fuel and sticks laid around the fire are of *hṛdhaka* wood

15 The sacrificial post is of *vibhidaka* wood

16 The clarified liquid butter is prepared from (the milk of) sick cows

17 The hide of an *anustarani* cow serves for the pressing leather

18 The two boards (beneath this leather) on which the pressing of the *Soma* is performed, are the two middle planks of the wheels of a cart that has served to convey a corpse to the place of cremation

*SaṁB* III 8 17

19 They mix the *vasatīvart* water with water that has flown together in the two *anṁ* of a corpse

\* On the world of *lōk* *gZDNG* LXII 459ff. *Leteling* (SB XIII 8 21) translates *lōk* as 'rough'

20 They should discharge their functions, whilst wearing

quivers filled with arrows', having the bow string stretched, wearing red turbans and being girded with a sword

<sup>1</sup> This word only in Laty VIII 58 Was Laty known to Sansk ?

21 Nobody shall be master over him and he (the other one) shall live only so long not twelve days

<sup>1</sup> *ita* with accusative instead of genitive is very rare

22 Nobody, forsooth, lays him 'ow who practises these counter charms

As sutra 22 says practically the same as the first half of sutra 21 we would expect (for *na /astam ka cane ita*) rather some expression as 'nobody shall be able to help him' (i.e. the person against whom the vajamana practises *abhicara*)

23 The (one day rite called) *sadr* is (intended) for one who wishes to repel his bad lot and his personal enemies

<sup>1</sup> The usual and correct name is *sada*

24 The last but one (verses of each *sastri*) are omitted

25 The *upasada* is intended for one who wishes progeny and cattle

The usual name is *upasa*

26 The last but one verses of each *sastri* are added

<sup>1</sup> Before the last verse another verse addressed to the same deity is inserted. For a trans 23 25 of JB II 80 81, Ap XVII 11 4-11

## XIV 23

1 The Gods and the asuras contended The Gods resorted to their house chaplain Brhaspati (and said) 'Devise that kind of sacrifice by which we may overcome the asuras He beheld that sacrifice the Bull By performing it they overcame the asuras One who wishes to overcome his hater, his rivals, should perform it

2 Of this (rite) of which the huds are fifteen versed, the middry *pavamana* hnd alone is seventeen versed This is of this rite the characteristic feature of the bull

<sup>1</sup> For the other arrangements see note 3 on the transl of PB XIX.

128

3 The two hymns in which the *nivid* is inserted are "Drinl

the Soma which thou, O mighty one, hast opened", "Praise him, who having superior power"<sup>2</sup>

<sup>1</sup> Marutāstīṣṭī and māhātīṣṭī

<sup>2</sup> RV \ I 17 and VI 18

4 In the verse quarters "He who is full cheel ed, who is the bull at the prayers", and "By the songs do thou strengthen the bull of the peoples"<sup>2</sup> they contain the word 'bull' this is the characteristic feature of this day

<sup>1</sup> RV VI 17 2b

<sup>2</sup> RV \ I 18 1a

#### XIV 24

1 The Sun being desirous of lustre, having practised asceticism, beheld that sacrifice (the one day rite called) 'Tirma ment (vyomaṇ) Having sacrificed with it he got lustre This rite should be performed by one who desires lustre

<sup>1</sup> This śukta in JB II 88 (and cf. \p X \ II 13 13-16)

2 Of this (rite) at which the Iṇdṛs are seventeen versed, the arbhaya pṛaṇamā land is twenty one versed<sup>1</sup>

<sup>1</sup> Agrees with JB

3 The twenty first is he who shines yonder So he causes him to prosper by his own characteristic feature

Ti s san c KB \ \ V 1

4 The hymns into which the nivid is inserted are "These thee of many" and "Indrā I will praise

RV \ I 21 and \ 89

5 They address the God Surya (in the verse quarters) "By the Sun he has made clear", and "This Surya may around the wide spaces This is the characteristic feature of this day

RV \ I 21 3b and \ 89 2a

#### XIV 25

1 Vasiṣṭha being desirous of food performed asceticism and beheld that sacrifice the virā By performing it he got food



One who is desirous of food should perform it

This *śukla* in JB II 85 86 (combined with the *śvāra* 1 below kb 26) is not attributed to Vasiṣṭha but to the Gods PB XIX 2 differs

2 The first two pavamana stotras (bahispavamana and mid day pavamana) are fifteen versed, the others nine-versed

3 This (rite) is equal to the *viraj*¹

¹ JB *tasya dasa trivṛtā stotrāṇi bhavanti tās tiso virājah paṇḍase dve so virāḥ tās catasro virājah sampadyante*  $10 \times 9 = 90 + 2 \times 15 = 80 = 120$  together 4 *virāḥ* (the *virāḥ* of 30 syllables)

4 The *viraj* is splendour, i.e. food (so it is performed) in order to get splendour, *viraj*, food

5 The hymn into which the *nivid* is inserted are the two syllabic-*vairaja* (hymns) 'Thou, O Indra, even these coming great ones', 'Thou art, O Indra, the king of the Gods'² This is the characteristic feature of this day

¹ *ahara viraja*³

² RV I 169 174

## XIV 26

1 Indra being desirous of sovereignty performed asceticism, beheld this sacrifice (the one day rite called) 'self ruler' (*śvāra*) Having performed it he got sovereignty One who desires sovereignty should perform this (rite)

Of JB II 86

2 The first two pavamana stotras are seventeen versed, the other lands are nine versed¹

¹ Somewhat differently the JB The rite comprises  $2 \times 17 = 34 + 10 \times 9 = 90 = 124$

3 The four land verses overstep the *viraj*

4 Through these four verses he gets the sovereignty

Why, is not clear

5 The two syllabic *vairaja* hymns (are here) likewise (applied)¹

¹ As above XIV 25 5

## XIV 27

1, 2 Usanas Kaviḥ was the house chaplain of the Asuras, he

having partaken of the food of the Gods became dropsical. He thought, 'How, now, might I perform that sacrifice, through the performance of which I might repel my evil?' He beheld that sacrifice (the one day rite called) *usanas-stoma*. By its performance he repelled his evil. One who wishes to repel his evil, should perform this (rite), also one who suffers from a disease of the bowels.

RV IV 27 and 28 agree more or less with the two *punahastomas* of JB and Baudh.

3 The morning service is nine versed

4 The nine versed (stoma) is the holy word (*brahma*)

5 By the nine versed (stoma), by the holy word, he repelled the evil from himself before

6 Ten versed is the midday service

Differently all the other sources

7 This is the viraj

8 By the viraj he repelled the evil from himself

9 Nine-versed is the afternoon service

As the JB

10 The nine versed (stoma) is the holy word

11 By the nine versed (stoma), by the holy word, he repelled the evil behind

12 The two (hymns) in which the *nivid* is inserted are "Having three friendships, "As the sky, O Indra"

RV V 29 and VI 20

13 They contain, in accordance with the characteristic feature of this day the word '*usanas*' (in the verse quarter) "Usanas, as with the mighty ones the two went, and "Giving relief to *Usan* *katya*"

RV V 29 9a and VI 20 11b

## XIV 28

1 After he had repelled the evil, he thought 'How, now, might I perform that sacrifice by the performance of which I might get food?' He beheld that subsequent *usanas stoma*. Having performed that he got food. He who is desirous of



together, whom he is going to appoint as his house-chaplain.'

The relative clause can only have reference to 'a priest' ('a priest whom the baron is going to appoint as his purohita'). Cf. JB. II.132-3 and Baudh. XVIII.35. In PB. it agrees more with the Indragaya stoma (XIX.17) than with the indragnoh kulāya (XIX.15).

3. The priesthood and the baronship even thereby join together their persons.

4. The stomas are alternatively nine-versed and fifteen-versed.

5. The nine-versed stoma is Agni, the fifteen-versed is Indra.

6. Indra and Agni thereby joined together their persons.

7. The (hymn) in which the nivid is inserted are: "Mount the two bay steeds"; and "Praise him, now".

RV. III.33 and VI.18.

8. By (the verse-quarters): "Drink the Soma, O Indra, by means of Agni's tongue"; "As Agni the dry wood, O Indra, the missile", they are addressed to Indra, addressed to Agni. This is the characteristic feature of this day.

RV III.35.91 and VI.18.9a.

#### XIV.30

1. Of Mitra and Varuna, forsooth, the one wished to obtain extended sovereignty, the other uncontrolled dominion.' They beheld that (one-day-rite called) viraj and svarāj. By the performance of this (rite) the one reached extended sovereignty, the other uncontrolled dominion.'

JB. II.91 (*athassa viraj svarāj*). The ekaha described as indragnoh kulāya in PB. XIX.15 is substantially the same.

2. (Here) also the syllabic-vairāja (hymns are applied).

#### XIV.31

1. The (one-day-rite called) 'sacrifice of the most excellent' (jyestha-stoma) is destined for him who belonging to a lower family wishes for excellence.'

<sup>1</sup> *yeethayañā in JB II 97 (sa yo yeetho yaathinejah sñt sa glena  
yajeta and yo yaathyakamah syāt sa ete 17 yajeta)*

2 The out of doors loud is seventeen versed

3 This is among the atoms the most excellent

<sup>1</sup> Because it is also identified with Prajapati?

4 This even he yokes (applies) at the opening of the sacrifice

5 The (hymns) into which the nīvid is inserted are "Thou  
the terrible one, hast been born for might and strength", and  
"To the mightiest one I convey the good praise, mention the  
mightiness This is the characteristic feature of this day

<sup>1</sup> RV X 73 and II 16

# XIV 32

1 The Gods and the Asuras contended The Gods resorted  
to their house chaplain Brhaspati 'Devise that sacrifice by the  
performance of which the Asuras shall not be able to follow us'  
He beheld that one dry rite called durasa ('difficult to reach')  
By performing it the Asuras did not follow them Thereupon  
the Gods threw the Asuras were worsted He himself thrives,  
his hater is worsted, who knows thus

<sup>1</sup> JB II 97 98 Baudh XVIII 37 38 dānasa with the Ka thumas (PB  
XVIII 9)

2, 3 During the half month of waning moon on 1st to the  
Sun is performed (day after day) at the forenoon one to the Moon  
at afternoon

4 (The inviting and offering verses for the 1st to the Moon  
are) "Wandering alone", "New and new

<sup>1</sup> RV X 55 5 X 85 19 For the yajyanīka for Sūrya of IX 20 21  
22 or XI 13 9

5, 6 At the first 1st the sacrificial fee consists of 1 hundred  
gold manas, at the latter of 1 hundred silver manas

There is not the least doubt that *valatāla* is identical with *sala*  
*māna* of the other texts although the word *sala* is not clear The  
two stas are taken from JB *sala vala*—*sala pala*? (*v* and *p* are con  
to ed in Grantha)

7. The (recitation of the hoti which runs parallel to the first) pīṣṭha-(laud) is that of Bharadvāja.<sup>1</sup>

<sup>1</sup> Meaning uncertain. -The ekah is bīṣṭha-pīṣṭha

8 Equally are the two hymns (in which the nivīd is inserted)

This should refer, according to the Comm., to XI.10 10 (*subh somam, tam u ekah*, two hymns attributed to Bharadvāja).

9. After the performance of each laud he gives each time thirty pieces of gold weighing a hundred mīnas.<sup>1</sup>

<sup>1</sup> Cf JB. *stote stote sapladava sapladava nīṣṭhan dadyāt*.

10 Or as much gold as the sacrificer should wish (to give).

#### XIV.33

1 Indra being desirous of honour (*apaciti*) performed ascotism and thereupon beheld that (one-dry-)rite called 'honour' (*apaciti*). By its performance he got honour. One who is desirous of honour should perform this (rite).

2 The first two pīvamānā-stōtras are twentyfour-versed.

3. The aya-stōtras are (alternately) nine- and fifteen-versed.

4. -The pīṣṭha stōtras are (alternately) seventeen- and twenty one-versed.

5. The abhava pīvamānā is twentyseven-versed.

6 The agnistoma-saman is twentyseven-versed.<sup>1</sup>

<sup>1</sup> All agrees with the rite of the Kauthumās see note 1 on transl of PB XIX 3 5.

7 The morning-service of this (rite) is equal to the gayatrī.<sup>1</sup>

<sup>1</sup>  $24+9+15+9+15=72=9$  gayatrī (quarters)

8 The Vasus have the gayatrī as their metre, thereby Indra got honour amongst the Vasus

9 The brāhmanīs have the gayatrī as their metre, thereby he (the sacrificer) gets honour amongst the brāhmanas

10 The midday-service is equal to the tristubh

$24+17+21+17+21=80=9$  tristubh's and one too less, na hy ekāṅgāpēc chando bhavati

11 The Rudrās have the tristubh as their metre, thereby

Indra got honour amongst the Rudras

12 The barons have the tristubh as their metre, thereby he gets honour amongst the barons

13 The afternoon service is equal to the jagati

$27 + 21 = 48 = 4 \text{ jagati quarter verse}$

14 The Adityas have the jagati as their metre, thereby Indra got honour amongst the Adityas

15 The vaiṣyas have the jagati as their metre, thereby he gets honour amongst the vaiṣyas

16 By the voice he speaks the inviting verse, by the voice he holds his recitation, by the voice he speaks the offering verse

17 The anustubh is the voice

18 The All Gods have the anustubh as their metre, thereby Indra got honour amongst the All Gods

19 The sudras have the anustubhs as their metre, thereby he gets honour amongst the sudras

All (only sutra 16 differs) rests on JB II 101 102 (also la t e j  
iti yajurvyaji yajra sudhanara tat dattam a la' at mu tub etc)

20 The sacrificial fee is a horse chariot, coated with rhinoceros hide, covered with tiger fell, with a quiver horn hide, with a bow-case of panther hide, drawn by brown horses<sup>1</sup>

lāṅ lga

<sup>1</sup> The source is JB II 103 (see At swat I no 134) Ap XVII 124 3

21 'By a characteristic honour may I reach honour' (this is thinking he gives the fee)

22 The two hymns into which the muid is inserted are (1) Indra, lord of the Soma', and "Praise Indra", in the 6 hymns Indra is addressed, thus is the characteristic feature of this day

RV III 32 at 1 \ 69

#### XIV 34

1 Surva being desirous of brilliancy performed asceticism. Having performed asceticism he held that (one day) rite (called) 'brilliancy (twice)'. Having sacrificed with it he got brilliancy. One who is desirous of brilliancy should perform this (rite)

2, 3 A horse chariot coated with bell-metal and drawn by white horses is the sacrificial fee (as he thinks) 'May I be something brilliant, get brilliancy'

4 The hymns into which the nivid is inserted, must be addressed to the Sun, that is the characteristic of this day

According to the Coma RV VI 21, and X 89 Of all the sources known to me, it seems to be only Baudh XVIII 39 389 11-390 14 which describes this ekaha

### XIV 35

1 Varuna wishing for rain performed asceticism and beheld that (one day) rite (called) 'raining' (vrati) Having sacrificed with it he got rain One who is desirous of rain should perform this (rite)

2 The hymns into which the nivid is inserted are: "Up, the lovely eye of you two, O Varuna", and "Give, O Indra and Varuna, to our sacrifice", they mention Indra and Varuna, that is the characteristic feature of this day

RV VII 61 and VII 82 This ekaha occurs nowhere else

### XIV 36

1 Bhanumati wishing for lustre performed asceticism Having performed asceticism he beheld that (one day-)rite called 'aditya' Having sacrificed with it he got lustre One who is desirous of lustre should perform this rite

2 The two (hymns) into which the nivid is inserted are "The Sun which svarbhrnu", and "As thou, Indra, repellst from svarbhrnu" They contain an allusion to the Sun

The strange thing is that here not two hymns but two verses are cited RV V 40 9 and II The ekaha nowhere else!

### XIV 37

1 Indriavimsa wishing for the heaven (svarga) performed



asceticism Having performed asceticism, he beheld that (one day) rite called 'svarga' Having sacrificed with it he got heaven One who is desirous of heaven should perform this rite The hymns into which the nivid is inserted contain an allusion to Indra

*indrāvasnuh* is impossible Read either *indra* or *indrāvasnu* and then all the verbal forms should be put into the d al

#### XIV 38

1 The Gods and the Asuras contended The Gods resorted to their house chaplain Brhaspati (with the words) Devise thou those two sacrifices by the performance of which we shall be able to overcome the Asuras by repelling them He beheld those two (one day) rites called 'repelling (*vinutti*)' and 'overcoming (*abhibhuti*)' Having repelled them by the 'repelling' they overcame them by the 'overcoming'

The two *ekahas* are treated at length in JB II 104-107

2 The 'repelling' has the first six stomas of the *prathya* (six day-period) in rising order, the (last) six stomas in reversed order, turned in both directions,

9 15 17, 21 27 : 33 33 27 21 17 : 15 9

3, 4 (as they think) they repel them being turned in both directions, this is the characteristic feature of the *vinutti*

5-7 Now the 'overcoming' has the (first) six stomas of the *prathya* (six day-period) in rising order, the (last) six stomas in reversed order, turned in one direction Turning in one direction they overcame, that is the characteristic feature of the 'overcoming'

The opposition of *vistat caḥ* to *simya caḥ* is not clear JB *saḍ ita etayor ita urdhvastoma udyante ad amulo riascaḥ adbhira ete ta urdhvāḥ svargam lokam gacchati praty etamutah adbhira atarohati gacchati stargam lokam praty asmin loke tisthati* Cf also Ap XXII 518 Perhaps our *sūtra* 5 ought to be read *athābhira teḥ saḥ* *urdhvāḥ prasthyastomāḥ ad : rādhāḥ samya caḥ stomāḥ*

8 The recitation of these two *ekahas* is the same as that of the *visvajit*, with the *brhat* as (first) *prati* and

See XIV 91<sup>a</sup> (XI 151<sup>ff</sup>)

## XIV 39

1 The two (one day rites) *raśi* and *marayā* are destined for one who is desirous of food

JB II 164 165 gives a lengthy description of them Here they are *prajānanakṛmasya*

2, 3 They are equal to the last two *chāndoma* days in their *śraṇudhā* form

' So also JB fortyfour and fortyeight versed

4 At the southern (place of worship) he gives a thousand cows, at the northern a thousand bulls

' Thence results that these two *el*thas are performed simultaneously, as is clearly expressed in the JB

5 The ceremonies of consecration and the upreads (of both the sacrifices) are the regular *parāḍigā*

' *tantu* This must mean they are performed once for the two sacrifices of JB *īyoh sāha dīkṣā sāha kī ayah sāhopasa lak*

6 Likewise the *udajāniyā* 1st

7 Or these two may be performed by twin brothers or by two brothers of whom the one is born immediately after the other

' This is not in JB

8 The *vighnā* is destined for one who wishes to repel evil and haters

9 The hymns into which the *nivid* is inserted (are either the regular ones) or the 'with what array hymn and the 'that' who the highest hymn'

RV I 110 \ 120

10 For one who wishes to repel his concurrent and his haters (serves the following *el*thas)

If we do not supply these words, there would be a repetition of *antar* 8

## XIV 40

1 The *Adityas* and the *Angirases* contended 'We shall first reach the world of heaven' (said) the *Ādityas*, 'We shall' (said) the *Angirases* The *Angirases* announced to the *Adityas*

'We possess a rite (at which the sacrifice of Soma takes place) on the next day (after the Introductory days) So perform ye the sacrifice for us (as our offering priests) Of them Agni was the messenger The Adityas now said 'If these Angirases, now, shall be the first to sacrifice, they shall reach the world of heaven first Let us devise that rite by which we shall sacrifice first' They beheld that one day rite called *śadyakṛa* (a soma sacrifice at which the buying of the Soma and the other preliminary rites take place on the day of the soma feast itself) By performing it they went first to the world of heaven He who wishes to reach the world of heaven should perform this rite'

Cf PB \VI 12 and the parallel passage quoted in the Engl transl to which may be added AB VI 34 35 and SB III 51 13<sup>a</sup>

- 2 It is a tri-*ṛt* stoma

All the lauds are nine versed PB I c 7

- 3 The *rathantara* is the (first) *prsthā*-(laud)

<sup>1</sup> JB II 119 *sa tri-ṛt rathantarasām bhavati*

- 4 The recitation (at each laud) is arranged in triplets

- 5 The (kind of) sacrifice is *agnistoma*

- 6 The (*mahr*) *vedi* is plough land for barley (Ju)

- 7 The high altar (*uttara vedi*) is the threshing floor for the barley

PB \VI 13 7

- 8 The sacrificial post is the pole of a plough

<sup>1</sup> This might rest on Laty VIII 3 6

- 9 The ring on the top of the sacrificial post is a bundle of barley (strew)'

<sup>1</sup> Laty I c 1 *alāḥ ca ṛlabhṇa*

- 10 The *vasativari* water is taken from the house of one who has performed a (*vrauta*) sacrifice

JB *val pūṣṭjanas tasya jṛhebhyaḥ*

- 11, 12 They carry hither and thither in leather bags (a quantity of) sour coagulated milk The butter which therefrom results, with that they perform (the rites where butter is needed)

<sup>1</sup> Cf PB \VI 13 13

- 13 The Soma herald is seated on a chariot drawn by horses

- 14 To the distance of a *yojana* (he rides) at last'

This is explained by PB I c 12

- 15 A horse is the sacrificial fee

16. 'The 1st of the *dīkṣā* takes place at forenoon.  
 17. 'The different parts of the rite are performed quickly.'  
 'Because otherwise there would be no time to do the whole.  
 18. 'The *pravargya* misses its object'  
 ' *arikalaplah?* and so falls out  
 19. 'They perform the three *upāsads*, without repetition.'  
 'Otherwise they are performed twice a day.  
 20. 'There is a cake for *Agni* and *Soma*'  
 'To be offered at the time at which otherwise the *agnistoma paśu*  
 is offered (?) Cf. Baudh. XXIII.22-369 & *prāṭhasavanīyānām agni-*  
*śomīyasya paśupuro/ito mukhya bhavati.*  
 21. At the moment(s) of (proceeding with the sacrifice of) the  
*śavins-victims*, the animals form the same paradigm?  
 'The three victims-- the *agnīśotajya*, bull; the *śavana* the goat and  
 the *anūbandhya* victim-- are treated in one paradigm.  
 22, 23. At the place of the *anūbandhya* cow a barren cow is  
 immolated for the *Āśvins*, or he should sacrifice an *ānikṣā* to  
*Mitra* and *Varuna*.  
 24. But they sought also him, who had stepped on before  
 them.'  
 'Meaning? If we might read *anvicchan* the sense would be, but this  
*chāḥa* may also be performed by him who wishes to reach his rival  
 who has been before him in success, in this case the *ātho* would speak  
 in favour of my interpretation of XIV.39 10

## XIV 41

1. 'The same disposition prevails for the following (*sūdyas-*  
*lra*)'  
 'The first *anukṛ* (JB II 120,121).  
 2. Only the *stomas* are otherwise.  
 3. The (three) *pavamāna* (laud)s are eighteen-versed, the other  
 (laud)s are nine-versed  
 4. This is an *ukthya* shortened (shifted back?).  
 'Meaning uncertain, (of XIV 42.4), the expression is taken from the  
 JB sū 42.22 *'śādarapavamanāḥ bhuvate parokṣatīrva, agnistoma-yaj-*  
*ñaudditya eva ukthayanti āngirasaḥ sa eva ukthya nīdanend saṁ*  
*agnīśomāḥ pratyāhṛtyaḥ krapāṇyaḥ*  
 5. in order that both wishes that which is connected with

the agnistoma as well as that which is connected with the ukthya may be fulfilled

6 (The mṛhavedī is) ploughland for wheat

So JB

7 (The high altar is) the threshing floor for wheat

8 'The ring at the top of the sacrificial post is a bundle of wheat (strew)

9 'The vasatīvari-water is water kept in jars

JB *kumbhīṣa vasatīvarīyo bhavanti yāḥ pūrējānāśasya gr̥hebhyaśi*

10 'The soma herald rides on a horse'

'The expression *asvaś somapīṭhāḥ* is strange. Would it be possible to see here an adj. *asva*? (*karna karni = asvāsta*) The JB *astatī rathāś somapīṭhāḥ*, cf. infra sūtra 13

11 'To the distance of 3/4 yojanas (he rides) at last'

'JB *trīpādām parāṇām*

12 A mṛe is the sacrificial fees

## XIV 42

1 'The same disposition prevails for the next following (śadyaskrī)'

'The second anukrī of JB

2 Only the stomas are otherwise

3 'The three pavamīna-(laud)s are twentyfour versed the other (laud)s are nine versed

4 'This is a shortened (or shifted back?) vajapeya,'

'Same difficulty as XIV 41 4. Cf. JB II 121 *athaisa caturvīṃśapatī māno bhavati parol satriṃśā = etā sa tā eso tīrṇīṣo nīṇenna vā veda sinuṇ vā agnistoma(h?) pratyūkrīyate kṣupratīyā*

5 in order that both wishes, that which is connected with the sodasimat and that which is connected with the vajapeya, may be fulfilled

6 In case his enemy, his rival, performs the anukrī, he should perform the parikrī, in case he performs the parikrī, he should perform the utkṛī'

It seems that the three śadyaskrās are designated the first as anukrī, the second as parikrī, the third as utkṛī

7 The two one day rites called *chitrilā* and *trikṛūk'* should be performed by one who wishes for priestly lustre

' Only the first is well known

8, 9 The lauds of the first are chanted (alternately) on one and on three verses of the second on three and one

10 That makes twentyfour laud verses

11 The *gyatri* is of twentyfour syllables

12 The *gyatri* is *tjas* and priestly lustre

13 He reaches by these two rites *tjas* and priestly lustre

14 The *astras* (at each of these rites) are arranged in triplets

CI \131

15 The *abhijit* is destined for him who wishes to conquer

16 The *viṣvjit* is destined for him who wishes to conquer all

17 And these two (one day rites) may be performed in a triple form of soma sacrifice

18 As agnīstomas they found a firm support in each other

19 As ukthyas (they found a firm support) in each other

20 As overnight rites (they found a firm support) in each other

Mean of *astras* 18 20 ?

#### XIV 43

1 Indra wishing to vanquish the heroes performed asceticism, having performed asceticism he beheld that one day-rite *aryit*. By performing it he vanquished the heroes : He who wishes to vanquish heroes should perform it

This *chālā* occurs only here

#### XIV 44

1 Indra wishing to be victorious in battle (?) performed asceticism having performed asceticism he beheld that one day

rite 'the battle conquering' (pitanṛja) By performing it he was victorious in battle (?) He who wishes to be victorious in battle should perform it'

The JB II 91-93 treats of the two *sat āj t priāṇ i ta* together (cf below XIV 45)

#### XIV 45

1 Indra wishing to be throughout victorious performed asceticism having performed asceticism he beheld that one day rite 'the ever conquering' By performing it he became ever victorious He who wishes to be ever victorious should perform this (rite)

2 The hymns 11 to which the nivid is to be inserted at the midday services are (for the last mentioned three elthas) those of the first three day period (of the pīsthya six day period)

#### XIV 46

1 In wishing to conquer booty Indra performed asceticism and beheld that one day rite 'the booty conquering' (dhanaj t) By performing it he conquered booty He who wishes to conquer booty should perform it

2 It follows the rite of the caturvīm = day

Cf XI 2 Tī a el d a only here

#### XIV 47

1 Indra wishing to gain heaven performed asceticism and beheld that one day rite svarjit By performing it he gained heaven He who wishes to gain heaven should perform it

2 The svarjit forsooth is an obsolete sacrifice

Ke ti = sacrifice w/ el the s olle to great length /DMG  
I XVI 709

## XIV.48

1 Indra wishing to conquer all/performed asceticism and beheld that one day rite 'all conquering' (sarvajit) By performing it he conquered all He who wishes to conquer all should perform it

3 The (rite of the) day is that of the *mahavira*¹

CI PB XVI 7

## XIV 49

1 Indra wishing to acquire all by conquest performed asceticism and beheld that one day-rite *ujjit* By performing it he acquired all He who wishes to acquire all should perform it

2 The (hymns) into which the *nivid* is inserted are "Thou the terrible one, hast been born for might and strength", "Praise him, who, having superior power"

¹ RV V 73 and VI 18

3 They contain the word *ut* (*uj jit*) in the verse quarter "From the dark evening the footstools arose (*ud aranta*)", and "Thou hast conveyed upwards the boldly overpowering one"¹ This is the characteristic feature of this *dṛ*

¹ RV V 73 21, VI 18 131.

## XIV 50

1 Indra had slain the three headed son of *Ivasti*, he had given over to the hyenas the ascetic *Arunmukha*¹ All the beings cried out at him He moved aside of the Gods (did not mingle with them) The Gods said 'If he shall move in this manner the Asuras will overcome us Let us devise that rite by which we shall be able to call him unto us' They beheld that (one day) rite, (called) *ngahavya* Through it they called him to them This rite should be performed by a king who is held out of his realm and who wishes to return to



it.<sup>2</sup> He returns to it<sup>3</sup>

<sup>1</sup> Arunmukha is the name also in KausUp, Arunamukha in AB. VII.291

<sup>2</sup> atajigīṣan from *v'ga*.

<sup>3</sup> ? Read probably *ava haiva gacchat* (*avugacchati haiva* Comm.)

2. The (hymns) into which the nivid is inserted are - "These prayers of the manifold singers, O hero, call thee who must be called"; and "He who alone must be called by the peoples", they mention the idea of calling, and this is the peculiar feature of this day.

<sup>1</sup> RV.VI.21 and 22

#### XIV.51

1. At him (Indra) the beings still cried out, either because he had been born on an unlucky day or because of his bad fortune. He handed over to Agni all the services, and Agni burned away his whole misfortune of being born on an unlucky day. all his bad fortune. He who has been born on an unlucky day or whom an inauspicious voice addresses, should perform the one-day-rite called agnistut. Of him who knows this and who performs this sacrifice, Agni burns away his whole misfortune of being born on an unlucky day : his whole bad fortune.

2 One who wishes for priestly lustre should perform (the agnistut) as a soma-rite, of which all the stotras are nine-versed,<sup>1</sup> or as a rite with three stomas.<sup>2</sup>

<sup>1</sup> So the agnistut of PB XVII.61,2

<sup>2</sup> It is uncertain what stomas (9,15,17?) are meant. This variant of the ekaha is not found anywhere else

3 One who wishes a firm support, performs it with four stomas

Probably 9,15,15,15 15:15,17,17,17:17,21 Cf JB II.135 end

4. From the morning-litany on up to the haryojana-(graha) all is (destined for) Agni<sup>1</sup>

<sup>1</sup> All the grahas, stotras and antras are exclusively destined for Agni.

5. The adaptation must be made as wanted<sup>1</sup>

<sup>1</sup> Cf yathārtham

6 According to the indications the contrary determination.

7. The beginning-verse of the morning-litany<sup>1</sup> is : "Agni I deem father".<sup>2</sup>

<sup>1</sup> Cf. VI.4.1,

<sup>2</sup> RV X.7.3

8. If he strives to obtain the characteristic mark,<sup>1</sup> he should put in the word *agni* into the last two sections<sup>2</sup> (*kratu*).

<sup>1</sup> Meaning ? 'to make the whole litany directed to Agni' ?

<sup>2</sup> The *uṣṣya* and the *śāstina* *kratu* (VI.5, VI.6). The meaning is perhaps that the word *agni* is adjoined to the name of the deity in the verses.

9. Omitting the hymn : "Let go forth to the Gods"<sup>1</sup> he takes the (first) twelve verses of (the hymn) : "Of Soma me".<sup>2</sup>

<sup>1</sup> This refers to VI.7.1.

<sup>2</sup> RV.III.1.1-14, which hymn is addressed to Agni, whilst the other one is addressed to *Apīmnapit*

10. When the water is poured out,<sup>1</sup> he recites (the verse) : "This fruit was conceived by the herbs".<sup>2</sup>

<sup>1</sup> Cf. VI.7.6.

<sup>2</sup> RV.X.91.6 addressed to Agni, whilst the verse usually applied is addressed to Indra.

11. Omitting the verses beginning : "The mothers",<sup>1</sup> (he recites instead of these) the three verses : "After the manner of *Urva*, *Bhrgu*".<sup>2</sup>

<sup>1</sup> This refers to VI.7.10b. <sup>2</sup> RV.VIII.102.4-6 (addressed to Agni).

12. (Instead) of the verses which (usually) are applied for the churning of the fire<sup>1</sup> comes the hymn : "Feasting upon the worship"<sup>2</sup> and (the verse) : "Three hundred"<sup>3</sup> and the first two verses and the last one (of the usual collection).<sup>4</sup>

<sup>1</sup> Cf. III.13.7. The churning of the fire forms a part of the sacrifice of the *śavana* he-goat (VII.9ff).

<sup>2</sup> RV.1.74 (nine verses) (thrice).

<sup>3</sup> RV.III.99.

<sup>4</sup> <sup>2</sup> *prathame utthama ca* ? With repetition of the first and last verse this makes 17.

13. (Instead of the) verses (usually) applied for the *śavana*-cakes<sup>1</sup> are applied the first, fourth and fifth verses of (the hymn) : "Agni accept our offering".<sup>2</sup>

<sup>1</sup> Cf. VII.11.12.

<sup>2</sup> RV.III.28.1,4,5.

14. (The hymn) : "The messenger of all knowledge"<sup>1</sup> (is applied) for the (sacrifice of the draughts for the) pairs of deities.<sup>2</sup>

<sup>1</sup> RV. IV.1 (8 verses)

<sup>2</sup> Cf. VII.2.1-10.

## XIV 52

1. The hymn "Agni I praise, the house chaplain" (serves) for the filling of the bowls<sup>1</sup>

<sup>1</sup> RV I 1

<sup>2</sup> Cf VII 4

2 (First) seven (verses of the hymn) "Agni, we choose as messenger" (serve as offering verses) for the cups when they are advanced<sup>2</sup>

<sup>1</sup> RV I 12 1-7

<sup>2</sup> Cf VII 4 3 6-10 and VII 7 2

3 The next following four (verses)<sup>1</sup> replace the hymn of the acobavaka<sup>2</sup>

<sup>1</sup> RV I 12 8-11

<sup>2</sup> This refers to VII 7 1 the hymn here used is addressed to Indra

4 The offering verse for the vya (vāstra) is "Agni, thou art the son of the sky"<sup>2</sup>

<sup>1</sup> Cf VII 9 8

<sup>2</sup> RV III 25 1

5 The triplets at the praṅga-(vāstra) are "Unto thee the usual prayers" (for Vāyu), "Hither, O Agni, with all these Gods"<sup>1</sup> (for Indra-Vāyu), "Who of men, O Agni, is thy relation"<sup>2</sup> (for Mitra and Varuna), "Not the noise of horses" (for the Asvins), "May Agni slay the foes"<sup>3</sup> (for Indra), "Agni, come hither to drink of the Soma" (for the Visvedevā), "O Agni to thee, of fixed law"<sup>4</sup> (for Sarasvatī)

Cf VII 10 9 (note 2)ff

<sup>1</sup> The triplets are VIII 103 13-15 I 14 1-3 I 75 3-5 I 74 7 9 VI. 16 34-36, V 51 1-3, VIII 44 25-27

6 The offering verse is "O Agni, together with all fires"<sup>2</sup>

As against VII 9 2

<sup>2</sup> RV II 24 4

7 The laud (triplet) and the corresponding-triplet for the vya sastra of the maitravaruna are. "Who of men, O Agni, is thy relation", and "By which, O Agni angiras"<sup>1</sup>

Cf VII 22 3

<sup>2</sup> RV I 75 3-5 (agrees with the Samavedic rite Īśeyakalpa III 12)

VIII 84 4-6

8 These two reversed at the midday service<sup>1</sup>

<sup>1</sup> So here RV VIII 84 1-6 = the stotriya this for the sastra of the maitravaruna which follows after the pṛstha stotra of the chandoga; this agrees with the Samavedic rites, see Īśeyakalpa I c

9 (The two triplets) for the brahman acobamān' (are) "May Agni slay the foes"<sup>2</sup>

Of VII 334

\* RV VI 16 34-36 The Samavedic tradition differs, this tradition takes RV VI 16 34 for the accavalā

10 (The two triplets) for the accavalā (10) "Agni, the head"

Of VII 242

\* RV VIII 44 16 19 The Samavedic tradition differs of note 3 on verse 9

11 (The hymn at the same occasion, the ajyāstra 19) for the marutvatya "Lauding we call for thee"

\* Of VII 234

\* RV V 13

12 (The hymn) for the brahman (19) the next following one\*

Of VII 236

\* RV V 14

13 The six verses "Agni, to thee of fixed laws" (10) the hymn) for the accavalā

Of VII 214

\* RV VIII 44 25-30

14 As offering verse they take the last verse of each hymn

#### XIV 53

1 The hymn for the filling of the bowls (at the middle service) is "Agni the God"

\* Of VII 173

\* RV VII 3

2 The seven verses "Bring ye to the bright" (serve as offering verses) for the cups when they are advanced\*

RV VII 11-7

\* Of VII 175-11

3 The two following verses are the inviting and offering verses for the marutvatya draught

\* RV VII 489

4 The opening and sequel (triplets) for the marutvatya draught are "Of house on house", "Thou art O Agni, of the sacrifices"

Of VII 128

\* RV VIII 74 1-3, VI 16 1-3

5 The two prathivis are "O Agni come hither with the Agnis", and "We come to the swift"

\* Of VII 110, 11

\* RV VIII 60 12 and 136 1

6 (Instead of the isolated verses are applied) "As the

churned fire one', and "O Agni, the first Angiras, the first"

<sup>1</sup> Cf VII 19 12-14

<sup>2</sup> RV VIII 48 6, and I 31 1

7. The hymn for putting in the nivid' is "O Agni, may he dwell":

<sup>1</sup> Cf VII 19 16ff

<sup>2</sup> RV VI 3

8. The last (verse of the hymn) is the offering-verse'

<sup>1</sup> Cf VII 19 35,

#### XIV 54

1. The laud- and the corresponding triplet for the niskevalya-  
'astra' are the two pragrthas "Protect us, O Agni, by one", and  
"Protect us, O Agni, from harm":

<sup>1</sup> Cf VII 20 3,4

<sup>2</sup> RV VIII 60 9,10 and I 36 15,16 Sankh agrees with the Jaiminiyas  
(JB II 137 *pāṇi no agna eṣayety etāni vāthantaram prathāsi bhavati*)  
not with the Kauthumias (JS IV 14 1,2)

2. "I send to thee, O Agni" is the interculatory (verse):

<sup>1</sup> RV III 19 2

<sup>2</sup> Cf VII 20 5

3. The pragrtha' is "By this homage I call Agni":

<sup>1</sup> Cf VII 20 6 7

<sup>2</sup> RV VII 16 1 2

4. The hymn into which the nivid is inserted' is "Just as,  
O hotr":

<sup>1</sup> Cf VII 20 8,9

<sup>2</sup> RV VI 4

5. "Agni the men" is the offering verse:

<sup>1</sup> RV VII 1 1

<sup>2</sup> Cf VII 20 11

#### XIV 55

2 "May our prayers fetch the sharp rayed (for the mis-levity) of the acchavaka

<sup>1</sup> RV VIII 71 10 11 in agreement with the SV

3 The pragithas are successively (for matrivaruna, brahmanacchamatu and acchavaki) "Agni, convey the matutinal", "Thou, Agni, art the houselord", and "Thou art extensive, O Agni"

<sup>1</sup> RV I 14 1 3 VII 16 5 6 VIII 60 5, 6

4 The hymns (are successively the three of which the first begins) "Worship, O hotr"

<sup>1</sup> RV VI 11-13

5 The last verse (of each hymn) is applied as offering verse

#### XIV 56

1 The inviting verse for the Aditya draught is "Mentally we have gone", the next following one<sup>2</sup> is the offering verse

<sup>1</sup> Cf VIII 14 6

<sup>2</sup> RV VII 12 1 2

2 The nine (verses) "Stand upright, O hotr of our sacrifice" serve for the cups being filled<sup>3</sup>

<sup>1</sup> RV IV 61 9

<sup>2</sup> Cf VIII 2 3

3 The last two (verses of the hymn)<sup>4</sup> are for the hariyojana draught<sup>5</sup>

<sup>1</sup> RV IV 6 10 11

<sup>2</sup> VIII 8 1, 3

4 The seven (verses) "Thee, O Agni, the righteous" serve for the cups which are advanced<sup>6</sup>

<sup>1</sup> RV V 8

<sup>2</sup> Cf VIII 24, 6-11

5 "The hotr goeth forward" is the inviting (verse) for the draught destined for Savitr,<sup>7</sup> the next following verse<sup>8</sup> is the offering verse

RV I 141 1 2

<sup>2</sup> Cf VIII 3 2, 4

6 The opening and sequel triplets of the vrusvadeva sastra<sup>9</sup> are "This new prayer", and "As a horse thee"

<sup>1</sup> Cf VIII 3 8

<sup>2</sup> RV VIII 74 7-9, I 37 1-3

7 The (hymn) addressed to Savitr<sup>10</sup> (is replaced) by the three verses "Thou, O Agni, art treasure bestowing"

Cf VIII 3 9

<sup>2</sup> RV II 17-9

8 (Instead) of the (hymn) to the Rbhus<sup>11</sup> (are applied) the

three next following verses \*

\* Cf. VIII 3 14

\* RV I c 10 12

9 (Instead of) the (hymn) addressed to Heaven and Earth,<sup>1</sup> the four following (verses are applied) \*

\* Cf. VIII 3 11

\* RV I c 13-16

10 The six (verses) from the beginning on replace the *śaṁṣṭa deva hymn* \*

\* RV V 1 1-6

\* Cf. VIII 3 16

11 The verse addressed to Vayu<sup>1</sup> is replaced by "The paramour has been awakened" \*

\* Cf. VIII 3 10

\* RV VII 9 1

12 The verse "The maker of fair forms" is replaced by the verse "Accept graciously our most extending" \*

\* Cf. VIII 3 13

\* RV I 75 1

13 The isolated (verse-)' are replaced by the three "Agni enkindled in the sky" \*

\* Cf. VIII 3 15

\* RV V 28 1 2

14 The five folk's verse<sup>1</sup> is replaced by the verse "May I to day that part of word" \*

\* Cf. V 28 and VIII 3 17

\* RV V 53 4

15 The verse "By sacrifice make ye grow" is applied as offering verse \*

\* RV II 2 1

\* Cf. VIII 3 18

#### XIV 57

1 (The offering verse) for the clarified butter<sup>1</sup> is "They hasten near" \*

\* Cf. VIII 4 1

\* RV IV c 8 8

2 The next following (verse is the offering verse) for the (mess of rice) destined for Soma<sup>1</sup>

\* Cf. VIII 4 2

3 The (verse) addressed to Rudra<sup>1</sup> is replaced by "Hither the king of the sacrifice Rudra" \*

\* Cf. VIII 6 3

\* RV IV 3 1

4 The (hymn) addressed to Maruts,<sup>1</sup> is replaced by "The good one who grants wonderful gifts" \*

\* VIII 6 4

\* RV X 122

5 The loud triplet and the corresponding triplet are, instead of the *agnistoma samiti*, the *pragubhas*: "Hither to us the sacrifice touching the sky", and "Come hither, O Vayu" <sup>1</sup>

<sup>1</sup> Cf VIII 65

<sup>2</sup> RV VIII 101 9,10 and VIII 46 25,26 : As to the *stotriya*, neither the *Kaushikas* nor the *Jaiminias* agree with *Sukhtiyana*

6 Or the usual ones <sup>1</sup>

<sup>1</sup> Cf VIII 65

7 The three verses "Ye waters are wonderful" are replaced by "In the waters, O Agni" <sup>2</sup>

<sup>1</sup> Cf VIII 67

<sup>2</sup> RV VIII 43 9-11

8 The verse addressed to the All Gods' is replaced by "Him, O ye Gods, in the bottom" <sup>1</sup>

<sup>1</sup> Cf VIII 68

<sup>2</sup> RV II 23

9 The verses addressed to the Consorts of the Gods and to *Rak*' are replaced by the four "This guest, who awakes at dawn" <sup>1</sup>

<sup>1</sup> Cf VIII 69 10

<sup>2</sup> RV VI 15 1-4 (1-2 instead of the *devanani patni*, 3-4 instead of *Rak*)

10 The *akṣarapankti* verses are replaced by the three "I call the effulgent" <sup>1</sup>

<sup>1</sup> Cf VIII 6 11

<sup>2</sup> RV II 4 1-3

11 The (verses) addressed to the Fathers' are replaced by the three "The three headed" <sup>1</sup>

<sup>1</sup> Cf VIII 6 12

<sup>2</sup> RV I.146 1 3

12 The (verses) addressed to Yama' by the three "How of thee, O Agni, being bright, of Ayu" <sup>1</sup>

<sup>1</sup> Cf VIII 6 13

<sup>2</sup> RV I.147 1-3

13 The 'sweet is this' verses are replaced by the three "As *Matarisvan* had churned him" <sup>1</sup>

<sup>1</sup> Cf VIII 6 14.

<sup>2</sup> RV I.148 1 3

14 The two subsequent (verses) are replaced by the two which follow immediately <sup>1</sup>

<sup>1</sup> Cf VIII 6 16 (?) but here are three

<sup>2</sup> I c 45

15 The closing verse (of the *sastra*) is "In this manner Agni has been lauded by the *Gotamas*" <sup>1</sup>

<sup>1</sup> Cf VIII 6 17

<sup>2</sup> RV I.177 5

16 In case the draughts remain unchanged, the two hymns



for inserting the *nivid*<sup>1</sup> are "Mount the two bay steeds" and "Praise him".

<sup>1</sup> In one they are only partly drawn for an offering to Agni (?)

<sup>2</sup> The *marutvatya* and the *ushevalya* of the midday service

<sup>3</sup> RV III 35 and VI 18

17 A draught ox or gold are the sacrificial fee

<sup>1</sup> Cf JB II 138 *tasyajā ca tva yam ca dat urāne, va aje ajam  
hīranyam atho ahur anadvan dak v ete vakati t āna hīrnatat, agnur  
deśbhyo havih stomam etā tā tve ja samādi vanti*

18 For this is the characteristic feature of Agni (of fire)

19 After he has finished (an *agnistut*) only *agnistoma* (should be performed)

<sup>1</sup> The same in Baudh XVIII 13 end

20 He, forsooth, who performs the *agnistut* is cut off from all the (other) deities

And by the *agnistoma* he restores his connection with them

#### XIV 58

1 Indra being desirous of strength, performed asceticism, and beheld that sacrifice the Indra laud (*indrastut*). Having performed it he gained strength. One who is desirous of strength should perform this (rite)

2 The hymns in which the *nivid* is inserted should mention Indra, this is the characteristic feature of this day

According to the Comm RV III 32 and X 89

#### XIV 59

1 Surya being desirous of lustre, performed asceticism, and beheld that sacrifice the Surya laud (*suryastut*). Having performed it he gained lustre. One who is desirous of lustre should perform this (rite)

2 The hymns into which the *nivid* is inserted should contain a mention of Surya, this is the characteristic feature of this day

<sup>1</sup> According to the Comm RV VI 21 and X 89 Cf SB XIII 715

## XIV 60

1 The All Gods being desirous of progeny, performed asceticism, and beheld that sacrifice 'the All Gods laud' (vriṣṭa devastut) Having performed it they got progeny One who is desirous of progeny should perform this rite

2 The two hymns into which the vivid is inserted are 'Thee of many' and 'Strong in Indra is the intoxication'

RV VI 21 and VI 24

3 Then (these hymns) contain a mention of the All Gods in the verse "Move for help Varuna, Mitra, Indra" and in the verse "Mitra here and Varuna" This is the characteristic feature of this day

RV VI 21 8a and VI 24 5c

## XIV 61

1 Gotama, being desirous of priestly lustre, performed asceticism, having performed asceticism he beheld that sacrifice the caturattvāstoma' Having performed it he reached priestly lustre One who is desirous of priestly lustre should perform this (rite)

Aśvins with four stones that increase by four Cf JB II 176 PB XIV 5

2-7 The out of doors laud is on four verses, the ṛjya lauds each on eight, the middya pavamāna laud on twelve, the pratha lauds each on sixteen, the ūbhava pavamāna laud on twenty, the agnistoma śaman on twentyfour

8 It is a (rite) at which the ukthas, as far as concerns the śamans are taken up into (the agnistoma śaman)

Cf VI 2 12 cf note 1 on Lagl transl of PB XIV 5 11b

## XIV 62

1 (Now) the pancavardīya (one day rite)'

It is only the JB II 178 180 where this rite is treated as a one day rite In the other sources it is a five day rite

2 The Maruts at first had no share in the soma drink. When these Maruts purified Indra, then Indra gave them a share in the soma-drink. He who has no share in the soma-drink or he who wishes to reach the same space as the Maruts and unison with them, he should perform this (rite)

' To what refers the author?

3. During five autumns (five years) five bulls roan about, after they have been sprinkled (as victims) for the Maruts'

' JB. II.179 *tasya pañca vidadh pañcokṣaṇaḥ prokṣāṇaḥ caṇṭhi* for ther cf. PB. XXI 13 5

4. These are to be immolated immediately after the savina-victim,

#### XIV.63-68

63. 1. (Now) the r̥istomaḥ (the one day soma sacrifice of the r̥gis).'

' They comprise khandas 63-68. Here there are six of them, but the last can hardly be designated as a r̥istoma, whilst of the 1814 Viśvāmitra, Agastya, Kasyapa are passed over. These ekah̥ are treated at length in JB II 218-221 and summarily in Bṛh XV 11 52

2. Gotama, being desirous of priestly lustre, having performed asceticism, beheld that sacrifice. Having performed it he got priestly lustre. One who desires priestly lustre should perform this rite.

64. Bhṛadvaji being desirous of strength, having performed asceticism, beheld that sacrifice. Having performed it he got strength. One who desires strength should perform this rite.

65. Atri being desirous of progeny, having performed asceticism, beheld that sacrifice. Having performed it he got progeny. One who desires progeny should perform this rite.

66. Vasiṣṭha being desirous of food, having performed asceticism, beheld that sacrifice. Having performed it he got food. One who desires food should perform this rite.

67. Jamadagni being desirous of cattle, having performed asceticism, beheld that sacrifice. Having performed it he got

cattle : One who desires cattle should perform this rite

68 1 Prājapati being desirous of progeny, having performed asceticism, beheld that sacrifice . Having performed it he got progeny . One who is desirous of progeny should perform this rite

2 They (the six one day rites) are successively the days of the prsthyā six day period<sup>1</sup>

<sup>1</sup> As described \ 2-76

#### XIV 69, 70

69 The vṛtyastoma . The Vasus, being desirous of (reaching) heaven performed asceticism and beheld those sacrifices the vṛtyastomas . By performing them they reached heaven . He who is desirous of (reaching) heaven should perform the 6 (rites)

70 1 (There are the vṛtyastomas) of Mitra Varuna, of the Asvins, of the Vasus of the Maruts, of the All Gods<sup>1</sup>

<sup>1</sup> We expect six but it is impossible to take them and determine separately as is proposed by the Comm

2 (Their) āstī is that of the prsthyā six day period with settled in trees

<sup>1</sup> RV VI 21 and VI 20 *Āsv* 1 as the same (IX 7 35a)

4 (In their verse quarters) "Pusan, Viṣṇu, Agni, Parandhi", and "Thou Indra hast slain together with Viṣṇu" they contain the mention of Viṣṇu, that is the characteristic feature of this day

<sup>1</sup> RV VI 21 9c and VI 20 2d

## XIV 72

1 (There are utkrantis) of Mitra and Varuna, the *Āsvins*, the *Vasus*, the *Maruts*, the *Sādhyas*, the *Apyas*, the *Viśvasrjās*, the *Bhūtakṛts*, the Eldest, the Middle ones and the Youngest

<sup>1</sup> The Comm. "There are *vratyastomas* of", but although the last three groups point to this this seems not to be the meaning of our author because it would be a doubling of XIV 70

2 'The *stoma* is fourteen versed'

Each *stotra* consists of fourteen verses

3 'The sacrificial fee is a rough-vehicle' provided with a goad and a boy with arrows

<sup>1</sup> *vipriṣṭha* is equivalent to (or perhaps corrupted from) *vipathā* of PB XVII 1 14

4 For (the sacrifices of) these groups of Gods the *sastra* is that of the ten day period with settled metres'

So we expect ten groups in *sūtra* 1. The Comm. takes Mitra Varuna and the *Āsvins* as one, which is improbable

## XIV 73

1 For the *vratyastomas* (the same prescriptions prevail)

As in 72 2 4

2 Likewise for the nine *nikasads*'

<sup>1</sup> JB II 208-211 treats of these. That there are nine of them does not appear from this text. See also *Āp* XXII 5 15ff

3 Likewise for the (one day rites) *caśalamukha*, the one at which the cakes are prepared from meat, the *vanisthu sava*, the *brahma sava*, the *ksatra sava*, the *bhumi sava*, the *osadhi-sava*, the *odana sava*, and the *vanaspati-sava*

<sup>1</sup> Uncertain According to the above given translation the text would run *parodāsaṇiśhusava*<sup>o</sup> but the whole of sūtra 3 is one compound Hildebrandt (critical notes) proposes *parodāsaṇiśhusava*<sup>o</sup> which to me seems unacceptable. Some of the ślohas of this sūtra are unknown from elsewhere

#### XIV 74-83

74 Priyapatī Paramesthī being desirous of firm standing, performed asceticism and beheld that sacrifice the tenth day (of the ten day period, performed as *ekātri*) Having performed it he got a firm support. One who is desirous of obtaining a firm support, should perform this (rite).

75 1 The *itu stomas* ('season-sacrifices')

2 The seasons being desirous of reaching heaven performed asceticism and beheld those six sacrifices. Having performed them they reached heaven. One who is desirous of reaching heaven, should perform them.

76 1 The 'month sacrifices (*masa stomas*).

2 The months being desirous of food performed asceticism and beheld those twelve sacrifices. Having performed them, they got food. One who is desirous of food, should perform them.

77 The half months being desirous of food performed asceticism and beheld those twentyfour sacrifices. Having performed them, they got food. One who is desirous of food, should perform them.

78 The *nakṣatra* sacrifices. The *nakṣatras*, being desirous of brightness performed asceticism and beheld those twentyseven sacrifices. Having performed them, they got brightness. One who is desirous of brightness, should perform them.

79 The day- and nights sacrifices (*ahorātra stomas*) The days and nights being desirous of food performed asceticism and beheld those hundred and twentyseven sacrifices. Having performed them they got food. One who is desirous of food, should perform them.

80 The *muhurta*-sacrifices (*muhurta stomas*) The *muhurtas*, being desirous of food performed asceticism and beheld those ten

thousand eight hundred sacrifices. Having performed them, they got food. One who is desirous of food, should perform them.

81. The nimesa-sacrifices. The nimesas being desirous of *akṣiti* performed asceticism and beheld those 108000 sacrifices. Having performed them, they got *akṣiti*. One who is desirous of *akṣiti*, should perform them.

82. The dhvamsi sacrifices. The dhvamsis being desirous of *ananta* performed asceticism and beheld those ten million and eight myriad (10 080 000) sacrifices. Having performed them they got *ananta*. One who is desirous of *ananta*, should perform them.

83. The quarters'-sacrifices. The quarters being desirous of *ananta* performed asceticism and beheld those four sacrifices. Having performed them they got *ananta*. One who is desirous of *ananta* should perform them.

#### XIV.84

1, 2. The sacrifices of the intermediate quarters. The intermediate quarters being desirous of *ananta* performed asceticism and beheld those four sacrifices. Having performed them they got *ananta*. One who is desirous of *ananta* should perform them.

3. These one-day-rites should contain both the rathantara and the brhat.

4. This śāstra is that of the (normal) one-day-rite

5. The hymns for inserting the nivids are the *kayaśubhiya* and the *tadidasīya*

6. In the quarters are performed the sacrifices of the quarters, in the intermediate quarters those of the intermediate quarters.

## XV 1

## VAJAPATI

- 1 In autumn the vajapeya is performed '  
' Ap XVIII 11
- 2 It is performed for one who is desirous of food '  
' So JB II 193 beg
- 3 When he intends to perform the vja sacrifice, he during  
year before performs the peya offerings '  
' The word *vajapeya* is here separated in two part, of JB II 193  
*annapeya ha vā eva yad vajapeyo nnam vai vāyo yad vai gaur a iah*  
*juru'o 'nnasya suhito bhavaty atha sa vāji bhavati* But above all  
other texts Baudh XVIII 51 m to be compared where this peya  
sacrifice is minutely described (*tasmād u peyair etevātha vjēna*  
*vyajeta*)
- 4 The peyas are drink, the vja is food
- 5 First comes drink, then food
- 6 (He does so) in order to gain both
- 7 They consist of twelve agnistomas
- 8 Or they consist of Gotama's *catuuttara* sacrifice' alter  
nately with the ordinary one  
' Cf XI 51
- 9 Some practise (the vajapeya) without the secondary sacri  
fice '  
' This means probably that some do not practise the peyas It of  
Baudh XVIII 51 411 14 *etam asyāya samvatsarak j ar va et im āj to*  
*bhavati*
- 10 Indra and Brhस्पति, forsooth, having performed this  
sacrifice reached food  
Cf SB V 1146
- 11 One who is desirous of (obtaining) food should perform  
this (rite)
- 12 But also Vaji, the son of Loka, having performed it,  
reached (the fulfilment of) all his wishes 'Hence the name  
*vajapeya*
- 13 There are thirteen dīkṣa days, three upāsada, the seven



teenth day is the day for pressing (and offering) the Soma

<sup>1</sup> Ip XVIII 17, Baudl VI 1 641

14 Prajapati, forsooth, the vājapeya, is the seventeenth consisting of seventeen ?)

15 So thereby he accomplishes him by his own characteristic

16 The sacrificial post is four cornered, provided with a casala (top ring) (made) of wheat (flour), of bilva wood and seventeen aratnis (high) <sup>1</sup>

<sup>1</sup> Cf TB I 37 2 (Ip XVIII 18)

17, 18 = 14, 15

19 There are seventeen (victims) destined for Agni and Soma <sup>1</sup>

- <sup>1</sup> To be slaughtered on the day preceding the sona day. This seems to be peculiar to our Sutra

20 These are treated together

There are not seventeen animal sacrifices, but one all the victims are performed successively for the seventeen victims

21 The victims to be slaughtered at the day of the sona feast (the kratupayas) consist of a he goat destined for Agni, a for Indra Agni, a ram for Indra, a cow for Sarasvati and a fifth a spotted sterile cow for the victorious Maruts <sup>1</sup>

<sup>1</sup> Cf TB I 34 1 2 and SB V 131 3

22 In addition to these must be immolated to Prajapati seventeen dark grey, hornless, bearded (he goats) <sup>1</sup>

Cf SB V 137 That they are *lajsi* but is found only here as seems

23 The regular paradigm of the sarana victims (is now performed) up to the encircling with the firebrand

<sup>1</sup> See Sutra 21 Cf TB I 34 4 5 (Ip XVIII 214)

24 They are immolated at the time of the brahman's chant <sup>1</sup>

<sup>1</sup> This agrees with Ip XVIII 67 the brahman's chant is then the third prathistotra and the corresponding nityayajna kara of the brahmanical system. Better read with n. 10 D. G. *brahman's chant*

25 The adhigu formula and the verses which are recited over the drops (of the omentum) should return <sup>1</sup>

<sup>1</sup> See V 17

<sup>2</sup> See V 18 1

<sup>3</sup> Be said over each victim

26 (The words of the adhigu formula) "Bear ye the fire

forwards for it" (up to) "Dig in the earth a hole for the undigested food" are the regular paradigm (are neither repeated nor altered although more victims than one are immolated); the same prevails for the last fore offering<sup>2</sup> and the two libations before and after the offering of the omentum<sup>3</sup>

<sup>1</sup> See V 17 3 and 6

<sup>2</sup> Schwab 81

<sup>3</sup> Real; *iritaṅgaṇ* instead of *vaṅgaṇ* (Āp VII 20 9 and 21 2) for all the *vaṅga* they are repeated once

27 After the (offering of the) *haryojana* draught the offering of the victim's parts takes place<sup>1</sup>

<sup>1</sup> The *darśana*

<sup>2</sup> A parallel for this I do not find

28 The secondary parts of the sacrifice from the rite of *Vinaspati* on, should be taken out

See V 19 18ff

29 Or (the offering of the *dravatu*) takes place after the performing of the after offerings,

30 or they occur at their normal moment

31 The stoma is *saptadasa*<sup>1</sup>

Each land consists of seventeen verses. Agrees with the *Sunavah* rite

32 The (hymn of the) *ajya* *śastra* is in *viraj* verses<sup>1</sup>

RV VII 11 25

33 Or it is the *ghṛta*-lauding hymn<sup>1</sup>

RV IV 58 in each verse occurs the word *ghṛta* Cf VI 19 11

34 The *prauga* *śastra* is that of *Madhucchandas*<sup>1</sup>

<sup>1</sup> Cf VII 10 3

35-37 The *viraj* is food, ghee is food, sap is the *prauga* of *Madhucchandas*, through food he thereby brings sap (into him)

38 It (the morning service is far as regards the hot) may also be that of the one day rite

In this case the *ajya* *śastra* = that of VII 9 1 8 and the *prauga* is that of *Madhucchandas*

39, 40 The one day rite is a firm support (So this serves) to give a firm support

## XV 2

1 The *marutvitiya*-*śastra* begins with (a triplet) in *atīcchan*

das metre "On the trikadruka the bull, the high spirited, drank the barley mixed Soma."

<sup>1</sup> RV II 22 1 3, but according to the Comm II 22 1 and VIII 68 2

2-4 The aticchandas metre is of Prajapati's nature, the vajapeya is (equal to) Prajapati. Thereby he provides him with his own characteristic feature

KB VIII 4 and 8 *aticchandā vai prajāpati*

5 It may (rather) begin with (the triplet) "We make turn thee hither like a car, for aid"

<sup>1</sup> RV VIII 68 1-3 (as in the prakṛti see above V II 198)

6-8 The anustubh metre is of Prajapati's nature, the vajapeya is (equal to) Prajapati. Thereby he provides him with his own characteristic feature

9 (The hymn) for the marutvatiya (astras) is 'With what array the comrade, the hundred'

<sup>1</sup> RV I 165

10, 11 The 'with what array' hymn contains the word *ka* ('what, who'). *ka* is Prajapati, the vajapeya. Thereby he provides him with his own characteristic feature

12 There is a (mess) of wild rice, of seventeen sarvas, for Brhaspati

<sup>1</sup> SB V 1 4 12 TB I 36 78 (Sp VIII 2 17)

13, 14 Prajapati, the vajapeya, is seventeen fold thereby he provides him with his own characteristic feature

15 It falls between the marutvatiya and the niskevalya astras, likewise at the brhaspativya

<sup>1</sup> Is I 96 *samsthite marutai ye brhaspatyasthai* This is the usual moment for any abl. *loka*

16 At this moment then he becomes consecrated (lit. be sprinkled) before the Svistakṛt (of the brhaspatiya mess)

17 Of this (wild rice mess) (only) the offering (proper, to Brhaspati) and the svistakṛt and the *dhā* are performed

<sup>1</sup> Is I c 7 *vyabhāṅgyabhrānti*

18 The hymn 'That, forsooth, was the highest among beings' is the hymn for the niskevalya astras

<sup>1</sup> RV X 120

19-21 The highest among beings in the sacrifice, Prajapati, forsooth, the vajapeya is the sacrifice. Thereby he provides him with his own characteristic feature

22 The third service (as far as regards the hoti),<sup>1</sup> from the corresponding triplet on, is that of the sixth (day of the prathya six-day period)<sup>2</sup>

<sup>1</sup> The *vajapeya* and *agnimuta sastra*

<sup>2</sup> See \ 8 13 as compared with \ 4 13

23-25 The sixth day is of Prajapati's nature The *vajapeya* is Prajapati Thereby he provides him with his own characteristic feature

26 Or it is taken for the visuvat day

27-29 The visuvat day, forsooth, is an ascent<sup>1</sup> The *vajapeya* is an ascent Thereby he provides him with his own characteristic feature

By the *drishina* (\ I 14 13)

30 Or it is that of the one day-rite

31, 32 The one day rite is a firm standing, so (he makes it so) in order to get a firm standing

## XV.3

1 In this case before the 'may to us come favourable' hymn<sup>1</sup> he should, according to the rite commended by Paingya, intertwine<sup>2</sup> the two 'honey comb cell' (hymns)<sup>3</sup>

<sup>1</sup> See VIII 3 16

<sup>2</sup> *vikiret*, cf \ 5 4 etc

<sup>3</sup> RV III 54 and 55 see supra 2

2 Verses by verse (the two hymns beginning) "The strength for the great solemnity", and "Before the dawn"<sup>1</sup>

<sup>1</sup> RV III 54 1 III 55 1 III 54 2 III 55 2 III 54 3 III 55 3, and so on up to the end

3, 4 In case they (the chanters) apply the *agnistoma saman* on verses containing the word 'wondrous', the loud and corresponding triplets (for the *agnimuta sastra*) are the *pragithas* "Do thou, the wondrous one, to us with help", and "O Agni, convey the mutual"<sup>1</sup>

<sup>1</sup> The JB allows only the usual verse (*yajna yajna vai*) but the *hauthumasa* prescribe *citravati* verse, see PB \ III 67 and *Arseya* (alpa IV 70)

<sup>2</sup> RV VI 49 9 10 and I 44 1 2 Abv \ 99 agrees with tl 19

4 After the sodasin( stotra and corresponding sastra)' follows the extra uktha( stotra and corresponding sastra for the hoti) :  
 ' See IX 5,6 \* The seven centh stotra sastra

5 Its laud and corresponding (triplets) are "This I praise today for thee, O Sipivista", and "Herefore Vissnu is being praised" :  
 ' RV VII 100 5 7, RV I 154 2-4 This agrees with PB XV III 6 2a and JB II 196

6 (Then follow the single verses ) the two "The brahman, first born, bath of old" :  
 ' See above V 9 5 6

7 (The one) "They who by meditation led the beginning of speech, or they who by mind spoke truths, they united with the third brahman, perceived with the fourth the name of the milch cow" :  
 ' AV VII 11 with two variants

8 The five "Vena saw that"  
 ' RV Khila IV 10 (ed Scheffelowitz # 126) . But this hymn comprises three, not five verses Sankh and Khila ' The Comm remarks that these verses are *svasakhyam utsannak*

9 Or (the five) "This Vena"  
 ' RV X 123 1-5

10 Of the fourteen verses beginning "Him of old leaving over the last one, he utters the call and inserts the difficult ascent as at the visuvat rite" :  
 ' RV V 44 1-9 \* Cf above XI 14 14, see also lav IX 9 13

11 Then he adjoins in his recitation the last verse, closes with the verse "The sacrifice came to be" and applies as offering verse "Prajapati" :  
 ' See infra 10  
 ' See above IV 12 10a  
 ' RV X 121 10 On the whole cf above X 13 22 23

12-14 He gives (as sacrificial fee) 1700 cows, seventeen clothes, seventeen yoked carriages, seventeen chariots, seventeen elephants, seventeen golden ornaments (nisahas), seventeen drums

' Cf Ap XVIII 3 5

15 This makes seven seventeen

16 That is the full (apta) vijapeya

' Cf Ap I c 6

17 At the *vajapeya* as practised by the Kurus' (are given as sacrificial fee) seventeen of each kind of cows

From JB Cf Ap 1c 7,8 On the kinds, see note on Ap V 20 15  
(Germ transl)

## XV.4

### BRHASPATISAVA

1 After the performance of a *vajapeya*, the *brihaspati sava* (must be performed)'

' That there is a kind of connection between the two, seems only to be known from this sūtra, only Asv IX 9 19 has something similar

2 It is destined for one who is desirous of brightness or of priestly lustre

3 The *vajapeya* is an ascent, the *brihaspatisava* is brightness, priestly lustre

4 'Thereby he is firmly established in (the possession of) brightness, of priestly lustre

5 It is of nine versed stoma

' All the lauds are chanted on nine verses, see PB VII 11 1

6 The (first) *pisthya* (land) is the *ratthantara*

7 The *sastra* is arranged in triplets'

' Note 2 on XI 3 1 *tasya tṛṇāḥ s iktasthāneṣu* Asv IX 5 4

8 The sacrifice is an *agnistoma*'

' PB 1c

9 At the *niskevalya* and the following *sastras*' the four verses "He who propped" are put in each of them in their sequence, before the hymns

' Which *sastras*? *niskevalya* *vaisva deva* and *agnimaruta* but there seem to be four

' RV IV 50 1-4

10 The sacrificial fee consists of thirty three (cows)

11 At each service eleven (are given)

12 After the sacrifice of the omentum of the *anubandhya* cow (he should give) to the *brahman* a mare together with its foal'

That the horse is given to the *brahman* rests on JB That it is a mare with its foal is found only here

## XV 5

## APTORYAMAN AND OTHER IKĀHAS

1 Prājapati, having created the Gods, emitted for them as food and drink these sacrifices: first the agnistoma, this did not satisfy them, then the atyagnostoma, this did not satisfy them, then the ukthya, this did not satisfy them, then the sodasin, this did not satisfy them, then the vājapeya, this did not satisfy them, then the overnight rite, this did not satisfy them, then the aptoryaman, this satisfied them.

2-4 This comprises thirty three lauds, thirty three recitations, thirty three libations accompanied by praise.

5, 6 Thirty three in number forsooth, are all the Gods: all these he thereby gratifies singly by lauds by recitations, by libations accompanied by praise.

7-9 It encompasses nine (different) stomas: nine pāthas,<sup>2</sup> six different kinds of soma sacrifices.

See XV 6 1-5      \* ? it is adapted to according to the other textual

10 These male, by summing up, twenty four.

11, 12 The year has twenty four half months, (he does so) in order to reach the year.

13 'Reached (or full, *ajā*) now, forsooth is that end (*yama*) which satisfies the Gods and the year', hence the name aptoryaman.

This connection of the word is found also in PB and TB cf. note 1 on IB \ 35 (transl.)





then the foetus).

9. Having recited the laud-verses according to the one-day-rite they recite the laud-verses of the *vīraṇī* with all the *prsthas*.

10, 11. In the same manner the corresponding triplets and the *śvina-pragathas*

;

## XV.8

1. The (hymn of the) *niskevalya* is that of the one-day rite preceded by the 'that-who-the-highest' hymn and the two (hymns) of the fourth day (of the *prsthya* six-day-period) <sup>1</sup>

<sup>1</sup> RV.X.120

<sup>2</sup> See X.6.20

2. The three (hymns) of the fifth day (of the *prsthya* six-day period) in the middle' (inserted) before those of the two one-day rites (are the) *matrivaruna*'s (*niskevalya*).

<sup>1</sup> RV.I.81, VIII.37, VI.31, see above X.6.16. Not clear time to *mudhyatah*, and the dual *aiśvhitābhyām*

3. The two of the third day are *brahmanicchamsin*'s (*niskevalya*).

4. The two of the sixth day are the *acchavaka*'s (*niskevalya*).

5. The (rite of the) third service is, from the corresponding triplets on, that of the sixth day (of the *prsthya* six day-period)

6. After the *śvina-vīraṇī* follow the extra-(lauds and) recitations.

<sup>1</sup> As described in IX.20

7. The laud- and corresponding triplets for the hotr are, "(O thou, who awakest to praise"; and "Approaching".

<sup>1</sup> RV I.27.10-12, X.116.5-7. The *śtotrīya* agree with the *śaraḥ* *obhīya* on XV.II.1013-16, see PR.XX.32

8. For the *matrivaruna* (they are): "Him of you, ever enduring".

- 10 Or "Sing thou here", and "Sing ye a praise for Indra"'

RV VI 45 22-24 and VIII 45 21-23 on the first triplet the *hau* *thuma* and *Taiminija* chanters sing their *murgiyava*, PB \ 14 2 note 3

- 11 For the *acchavakra* (the *hau* triplet is) "Here *Vishnu* strode"'

' RV I 22 17-19 corresponding with the *varavartya* of the *hau* *thuma*

- 12 The corresponding triplet consists of the last two verses and the first one (of the same triplet)'

' RV I 22 17, 18 16

- 13 The complexes of nine verses (for the *uktamukha*) are successively' "There shines forth the dawn", "From afar here", "Fetch ye out", and "Hither on my call"'

For both *matravarna* *brahmanacchanis* and *acchavakra*

' RV I 46 1-9 VIII 51-9 VIII 73 1-9 VIII 86 (nine verses)

- 14 (the hymn for the *hotr* is) "Agni shineth"'

' RV V 76

- 15 For the *matravarna* the next following one'

RV V 77

- 16 For the *brahmanacchanis* "Hither with a chariot rich in cows"'

' RV VII 72

- 17 For the *adhvaryu* the next following one

RV VII 73

- 18 The closing verses for the three (*adhvaryu*, *matravarna* and *brahmanacchanis*) are the three (one for each *vastu*) "By the lord of the field"'

' RV IV 57 1-3

- 19 For the *acchavakra* it is 'May the God *Savita* the helping one be good to us

RV VII 36 10

- 20 The offering verses are (successively) "These soma- (draughts) belong to the over night service", "These lovely", 'Do ye both pass over the depths', "Come ye on our call"

Of above IX 20 30 with the note the other three verses although indicated by the *pratya* are not found in our RV texts

- 21 Or they are successively the four verses 'Your ancient home, your dear friendship'

RV III 68 1-9 and Anv IX 11 20

## XV.9

## 1. The sacrifice of Yama

2 Yama, forsooth, being desirous of (reaching) heaven, performed ascetioism and beheld that sacrifice: the yama-stoma. This he brought near, and performed it. Having performed it he reached heaven. One who is desirous of (reaching) heaven should perform this (rite)

The yamastoma occurs in Baudh XVIII 43, but it differs

3, 4. 'Taking out from the śastras (of the one day-rite) the stotra- and corresponding-triplets and the saman strings,' there are added as many verses in the same metre (as the ones which have been taken out and) addressed to the same deities as in those (taken out).<sup>1</sup>

<sup>1</sup> This means according to the Comm śamapragitha<sup>2</sup>

<sup>2</sup> This is not clear !

5 At the midday-(service) each of them<sup>1</sup> joins in before this hymn one of the five verses beginning : "Him who has gone"<sup>2</sup>

<sup>1</sup> The hotr and the four hotrakas at these five śastras

<sup>2</sup> RV X 14 1-5

## XV.10

1 The (one day-rite) consisting of verses in gayatrī metre, and being throughout circumflected,<sup>1</sup> is intended for one who desires to die and to reach heaven.

<sup>1</sup> Cf PB XVII 12

2 The (one-day-rite) consisting of verses in tristubh metre and having throughout a midbana (at the end of the samans) is intended for one who wishes to get a firm standing

3 The (one day-rite) consisting of verses in jgati metre and having throughout the īdi (at the end of the samans) is intended for one who wishes for cattle

4. The (one-day rite) consisting of verses in anuṣṭubh metre and having throughout the word va(k) (at the end of the samans) is intended for one who wishes for fame

5. (The stotras and the recitations) either (are) directly and

visibly (in those metrics), or (they are brought about) by computation'

It is difficult to say precisely what the author means (and I 'transforming, *Umrechnung*')

6 The hymns for inserting the mind are those of the *ajyt* and the following ones'

See XIV 13, esp XIV 45 2

## XV 11

1 The Word desired 'May I get at preeminence among all beings, at uncontrolled dominion and at supremacy over them' It beheld this sacrifice 'the stoma of the word' That it brought near, and performed it By performing this sacrifice the Word got at preeminence among all beings, at uncontrolled dominion and at supremacy over them In the same manner, now, the sacrificer, who performs the sacrifice of the Word, gets at preeminence over all beings, at uncontrolled dominion and supremacy over them

2 4 The out of doors laud is on 100 verses, the (first) *ajya* laud on 1000, (the following) lauds (successively) on 10,000 100 000, 1,000,000, 10,000,000, 100 000,000, 1 000,000 000, 10,000,000,000 100,000,000,000 verses

Cf Baudh XVIII 42 39a 1 2 (where a *metre* has fallen out)

5, 6 All the verses are applied, by repetition in order to over recite the stomas, likewise the simans and formulae

7 Having finished it, an *agnistoma* (should follow)

8 For the stoma of the word a thousand (cows) are the sacrificial fee

9 The same at the 'great sacrifice'

Cf XIV 3 4

10 At the one day rites *vinutti* and *abhi bhuti*'

Cf XIV 38 5

11 At the *svavajit* and *dhanajit*

Cf XIV 48 and 46

12 At the *vi svajit* and the *abhi jyt*

13 At the *svajit* and *indri vajra*,

<sup>1</sup> \IV 47 and 234 (vajra) of \IV 814

14 and at the aptoryamas

15. When no special prescription is made, the usual one about the sacrificial fees prevails

## XV.12

### RAJASUYA

1 Varuna<sup>1</sup> wished 'May I attain to preeminence, to sovereignty, to supremacy over all realms'. He beheld that sacrifice the rajasuya and brought it near and performed it. Having performed it he attained to preeminence, to sovereignty, to supremacy over all realms. In the same manner, now, the sacrificer by performing the sacrifice of rajasuya attains to preeminence, to sovereignty, to supremacy over all realms

<sup>1</sup> In JB II 197 it is likewise Varuna not Indra *varuno vī akāmayaśa sarveśām devānām rājyāya suveyati*

2 The hotr (should belong) to the gotra of Bhṛgu

<sup>1</sup> According to TS 18.18 this prescription prevails only for the dasapeya JB II 202, prob. also PB XVIII 92 MS IV 39.496 and VarŚr. *bhṛgato hotā dasapeye*

3 Having slaughtered in honour of Indra Pusan and the goat, he should undertake, one day after new moon day in Māgha<sup>1</sup> the consecration for the pavitra

<sup>1</sup> This victimal sacrifice seems to occur only in our Sutra

<sup>2</sup> i.e. on the first day of phalguṇa

4 This is an agnistoma with the four stomas and the rathan tara (as first prsthā stotra)

Cf. note on \IV 513. The name pavitra (also given by Ap. Hir.) may rest on our Sutra. I do not find it in any other Brahmana.

5 This (sacrifice) is a (means of) purifying. Purified by it he reaches the inauguration (śiva)

6 On the eighth day falls the sacrifice of Soma (of this pavitra)

<sup>1</sup> After four dikṣas and three upasad days. Differently, Baudh. XII 1.853 and Ap. \VIII 83

7 During the remaining part of this half of the month they

perform (different) *istis* '.

' As laid down in the manuals of the *adhvaryu* (Bṛu 1b XII 1 85 5ff, Ap XVIII 8 10 9 3

8 The seasonal offerings (*caturmasyas*) are then performed, beginning at full moon in *phalgunā*

9 And the half yearly victimal sacrifice '.

' the *nirūthapasu*

~ 10 At the day of full moon in *Māghā* the *sunisṛjyā*

11 The next following month they perform (different) *istis*

' SB V 3 4 4ff

12 On the day of full moon in *Phalgunā* he is consecrated for the *abhiśecanīyā* and the *dasīpoyā* '.

So these two days are regarded in a sense as forming one whole  
This only in *Sukh* (?)

13, 14 These two days are preceded by twelve *dikṣā* and three *upasad* days, the sixteenth day is destined for the sacrifice of *Soma*

15 This whole universe consists of sixteen parts '.

' See e.g. SB VIII 2 2 13 AB VIII 1 etc

16 (So this is done) in order to reach this whole universe

## XV 13

1 'They buy the two (quantities of) *Soma* (for these two *soma*-feasts) together '.

' The same Ap XVIII 12 2

2 And of the *dasīpaya* the regular paradigm up to the guest *istis* (is performed) and (all what follows) after the lustral bath '.

This may mean that of the two *soma* days these rites here mentioned take place only once

3 The (hymn for the) *vyā* (sastṛa at the *abhiśecanīyā*) is one which contains a reference to *Varuna* "Thou O *Agni*, art born as *Varuna*

RV V 3

4 For it is *Varuna* whom they (now) anoint as a king

5 The midday-service is taken from (= is identical with that of) the *caturvīṃśa* day

VI 2 4 6

6 Between the *niskevalya* and the *marutvatya* an (*amiks*) destined for *Mitra* and *Varuna* is offered

<sup>1</sup> The offering at which the *abhiseka* is to find place, is different in the other sources (SB V 3 3 10 Ap XVIII 12 4-6).

7 During this sacrifice, before its *svistakrt*, he is anointed

8 Of this *amiks* (only) the offering (*propoi*) and the *svistakrt* and *idv* (are performed)

= XV 2 17

9 The third service is taken from (= is identical with that of) the second day (of the *pristhya* six day period)

<sup>1</sup> Cf X 3 11-15

10 Thereby the *ukthya* is finished

<sup>1</sup> That the *abhisecaniya* is an *ukthya* is likewise in the other sources

11, 12 The *ukthya*s are (identical with) cattle' (so this is done) in order to gain cattle

KB XI 5 (simply on account of the great number)

13 They go forth to the lustral bath

14 The rite of the lustral bath is performed, but he does not enter into the water

15 Having plunged the right fore foot of the black antelope hide in the water they draw it back—or the fringe of the upper garment

<sup>1</sup> This is peculiar to our *Sitra*. The act replaces the bath proper. The plural must refer to all the participants (king consort priests)

## XV 14

1 He now settles down on a place of worship (*devayajana*) (sacrificial spot) to the <sup>orth</sup>left (of the original one)

2 Here they perform the *istis* of the *samsrps*

<sup>1</sup> Usually for each of the *istis* a new *devayajana* is required

3 Ten during a period of ten days

<sup>1</sup> On each subsequent day one of the ten *istis*

4 Now (they are the following *istis*) "to *Savitr prasaṁvitr*, to *Savitr vasaṁvitr*, to *Savitr satyaprasava*, to *Sarissvati*, to *vic*, to *Tvasṭi*, to the forms, to *Pusan*, to the paths, to *Indra*, to this one (the sacrificer?) to *Bhrā-pati*, to splendour, to the *ling Soma*, to

## VISHU SAVIVISTA '1'

The first three differ in all the other texts they are found also in the shvamedha rite (\VI 1 17)

5 On the tenth day the dasapeya (is performed)

6, 7 Or (instead of performing istis) they may either glide up into the sadas, or take food, with these ten deities saying "In honour of Saviti prasaṁtī I will glide up", or "In honour of Saviti ivaṁtī I take food" (etc.)

8 They should perform as offering priests, in whose family at both sides (paternal and maternal side) ten ancestors (are learned or have been) learned brahmanas

9, 10 A hundred brahmanas drink the Soma, ten from each cup

11 Hence the name dasapeya

12 When they have arisen (finished the soma sacrifice) there is the five holed pap'

1 Cf SB \ 6 1 1

13 When its sacrifice is completed, (they proceed with) two pregnant cows, four years old, one reddish white, one piebald, the first is immolated to Aditi or the All Gods, the last to the Maruts

Cf SB V 5 2 8 9

## XV 15

1 Now the sautramani'

This is the caraka sautramani of Ap XII 1-4 (\IX 4 11) Usually the rite is performed at the close of the whole rajasaṁya

2 4 (The victims at this occasion are) a red he goat for the Asvins, a ewe for Sarasvatī, a bull for Indra the protecting (sautramani)

5 After the encircling with the firebrand has been performed on these, they proceed with the surasoma'

1 i.e. the sura (drink) which here replaces the Soma

6 Over the flowing (sura) they mutter whilst looking at it the (ver)c "Clarify me with bright stinner, O shining God, O Agni for sacrifice on sacrifice



7 Or the verses addressed to the Fathers

8 The inviting( verse for the libation of the sura is) ' Ye both, O Asvins, the cheering '

' RV \ 131 4, of SB V 5 4 25

9 The formula of prompting is "Let the hotr worship the Asvins, Sarasvatī, Indra the protecting "

' This praise forms no part of the *prastidyaya*. According to the kindred texts (Scheidelowitz p 154) it runs 'Let the hotr worship the Asvins, Sarasvatī, Indra the protecting. This delightful Soma together with legions ewes and bulls, gladdening by young grass mat' and legs always well prepared with mizara light full of juice, immortal, has advanced for you dripping of sweetness. In the Asvins, Sarasvatī and Indra the protector the slayer of Vritra accept it. Let them drink the soma like sweetness, let them drink and enjoy it.' Hotr, recite the offering verse

10 By some (liturgical authorities) all (these formulas of prompting) are handed down in (changed) adapted form

' Does this mean that the praises (plur.) are each separately addressed to the different deities?

11 But he should not proceed in that manner it is the (practice) of the Asuras

12 The offering verse is "As a son

' RV \ 131 5 of SB V 5 4 26

13 The mantra to accompany the partaking of the sura is "The (Soma), which the Asvins took from the asuric Naumen which Sarasvatī pressed out to obtain strength, this ling Soma the bright, sweet drop, I here partake of '

' *Reciting namuṣa āsura aṅga*

14 If he starts from the morning that a brahmana must be engaged for a reward to drink the (remainings of the) sura, the beverage (the rest of the sura) is poured out for him

' This perhaps is the meaning of the (RV \ 13 12 with so recs)

## XV 16

1. Then follows the (soma sacrifice for) cutting the hair (*lecavapinīya*)

' The fourth day a day of the *raja-tya* rite

2 The rite of breaking up (*udavavṛṇṇa*) is at this occasion)

the traditionary (istī)

<sup>1</sup> This is not known from elsewhere

3 It is a (puroḥita) for Agni Vṛṣṇu or for Indra Vṛṣṇu

4 Then (follows) the two-day-rite (called) *vyasta* (daya)

5 (The days are) in agnistoma (and) in overnight rite

6 For that brāhmaṇa it dawns, who recites the Veda

7 For that baron it dawns, who reaches the inauguration

8, 9 Hereupon he performs the (soma sacrifice called) 'wielding of power' (*Isatrasya dhiti*) in agnistoma with the four stomas and the rathantarī as (first) pisthā (haid)

10 Now Vṛddhadyumna, the son of Abhipratim, performed this rite as (in agnistoma) with three stomas

11, 12 Him a brāhmaṇa cursed 'He has not sacrificed with the 'wielding of power' In this battle the Kurus shall be driven out of Kurukṣetra' And it came to pass even so as he had said to him'

<sup>1</sup> Vṛddhadyumna must have been a Kuru

13 Therefore now he should sacrifice with an (agnistoma) of four stomas only

14 The (rite) of four stomas is a *śūla* standing among the sacrifices

Because animals stand on four feet

15 So this is done in order to get a firm standing'

With 9 10 of JB II 207 *atha va trīṣṇomo pūṣṇomaḥ pratisphṛtiṣṭomaḥ*  
*ha tam āhṛeti tāl āhuk īra vāso smṛi lohāc aṇāla yas sujāta it*  
*tal yāt i s lomo bhavati trayo vā n e lohā eva eva tal lohāni prati*  
*tiṣṭhaty atho hanta it ur eva nūma yajñānāni tasya rathantarāni*  
*prapharīti vati tena hasten bhīṣṇaḥ prajāna ye ānānṛtāni*  
*hanta cakre tāni mahabrahma a vācā yata kuravāḥ kurukṣetrāni*  
*jesyante prajān evāharata na kṛtān ti tā ete kuravāḥ kurukṣetra*  
(Here the text must be into pleto) *va et eva lātī m eva āhṛi*  
*hryate (sic) yāt trīṣṇomo 'gnistomaḥ*

16 Ten thousand (*ayuta*) cows are the sacrificial fee

17 He, forsooth, who gives ten thousand, is not separated from this realm nor from this people

<sup>1</sup> *yuvate* must be *ayuta* (*ayuvanta* AV)

18 Therefore the ten thousand is called *ayuta*

19 Or he may give a hundred thousand (cows)

The Sunahṣepa legend (XV 17 27) has been left untranslated by Prof W Caland

## XVI 1

## ASVAMEDHA

1 Prapata desired 'May I obtain all desires, may I attain all attainments' He beheld this three day sacrifice of Soma the asvamedha He took it unto him and performed it by its performance he obtained all desires, attained all attainments In the same manner, now, the sacrificer who performs the asvamedha sacrifice, obtains all wishes, attains all attainments'

Nearly verbatim agrees with SB III 4 1 1

2 For the principal priests he pours out (in order to prepare for them (a mess of boiled rice) four bowlfuls, four double handfuls, and four handfuls

The last half = SB 10 2

3, 4 (This is) twelve fold the year is (equal to) twelve months'  
= SB 10

5 (So this is done 'in order to reach the year'  
'SB 10 2

6 Now the adhvaryu fastens on him a gold ornament (niskā)

= SB 10 7

7 When the offering of the agnihotra of the evening has been performed, he lies down with the favourite consort behind the Gurhapatya with his head turned towards the north

= SB 10 9 only that (re-ut- with suk- ) against that of SB

8 He should lie in her lap without indulging in sexual intercourse

= SB only here the u-lection etc

9 (thinking) 'May we by this act of ascetics reach successfully the year

Nearly the same with SB 10 (here the -u- is far of the verb)

10 That (niskā) he gives (to the adhvaryu), when the offering of the morning agnihotra has been performed

= SB 10 11

11 Then he prepares a sacrificial cake baked on eight kṛpḥas  
Of SB I c 13 *athāṇeyam iṣṭim nītapati*

12 Agni is the mouth of the God at the outset (*mulhatah*)  
even he thereby gratifies the God

Resembles much SB I c

13 Then he prepares a mess of boiled rice for Pusan the  
pathmaker

*atha paṇu nīp nītapati* SB I c 14

14 Pusan is the overlord of the paths He thereby secures  
successful progress to the horse

=SB

15 The horse, which must have all colours and be endowed  
with swiftness<sup>1</sup> they let loose for a year, it may gratify all its  
desires with the exception of sexual intercourse<sup>2</sup>

<sup>1</sup> Cf SB XIII 4 2 1

<sup>2</sup> This last is found nowhere else precisely so, but that the horse  
might not have carnal intercourse appears also from Baudh V 8

16 A hundred princes, clad in armours, (a hundred) nobles  
armed with swords, (a hundred) sons of heralds and headmen  
wearing the upper garment over their left shoulder, (a hundred)  
sons of attendants and charioteers bearing staves, guard the  
horse, not permitting it to return (before the end of the year)

<sup>1</sup> The four groups as SB XIII 4 2 5 only *śukhā upavitnah* SB *re-*  
*parśnah* The reading of *śukhā* is suspect according to the Comm  
it indicates a certain kind of arming for battle

17-20 Then, during a year (whilst the horse is roaming  
abroad) he performs daily three offerings to Savitṛ prasavitr,  
to Savitṛ isavitr, to Savitr satyaprasavṛ, thinking 'Savitṛ  
is the impeller, may he impel this my sacrifice Savitr is  
the propeller, may he propel this my sacrifice Savitṛ is the  
God of true impulse, may he impel by true impulse this my  
sacrifice

<sup>1</sup> The wording of sūtras 18-20 is nearly that of SB XIV 4 2 6 9 12  
Remarkable is *prasevā it* of Sankh as against *prasevād it* of SB

21 (The inviting and offering verses for these three iṣtis  
are) "He who all those beings, "May God Savitṛ come hither  
treasure laden — "All troubles, O God Savitṛ", "May that God  
Savitṛ unto us" — "The All Godly true lord", "Indestructible is  
that"

<sup>1</sup> RV.V.829, VII 45 1, V 82 5, VII 15 3 V 82 7 IV 54 4 The same verse in SB XIII 4 2 6, 10 13 (as X 6 9 (and c' IV 11 6) differs a to one verse

22. During this same year the hoti tells the revolving legend

23 The adhvaryu being addressed (by the hoti with the word) 'O adhvaryu' answers everywhere 'h yi, O hoti'

24. During the recitation by the hoti he (the adhvaryu) answers "Yea (om) hoti, thus, hoti (at each pause)

Sūtras 23 24 = \ 13 27, 28

25 The adhvaryu directs the masters of lute players with (the words) "Sing ye of him along with righteous kings of lore"

The sampradāya nearly as SB XIII 1 3 3

people are the snakes. "These are sitting here", and he points to some snakes or snake charmers (who are present). "The Veda is the science of the snakes, this it is", and he should recite a (chapter of the) *sarpravidyā*.

16-18 On the sixth (day) "Kubera the son of Vaisravana his people are the rakṣas, these are sitting here" and he points to *śela-jas* or evildoers (who are present). "The Veda is that of the Rakṣas, here it is", and he should recite a chapter of the *rakṣavidyā*.

19-21 On the seventh (day) "Asura the son of Dhanvan his people are the Asuras, they are sitting here" and he points to (some) usurers (who are present). "The Veda is the knowledge of the Asuras, this it is", and he should perform some magic trick.

22-24 On the eighth (day) "Matsya the son of Sammad his people are the water dwellers, these are sitting here" and he points to some fishes or fishermen. "The Veda is that of the *itihāsa*, this it is", and he should tell some *itihāsa*.

25-27 On the ninth (day) "Tarkṣya the son of Vipasyat his people are the birds, these are sitting here" and he points to some birds or religious students. "The Veda is the one of the Purāṇas, this it is", and he should recite some purāṇa.

28-30 On the tenth (day) "Dharma Indra his people are the Gods and they are sitting here", and he points to (some) young learned theologians, who do not accept gifts. "The Veda is the *Śamaveda*, this it is", and he should chant a *śaman*.

31-35 (In this revolving legend) he sums up all the Vedas, all the royalties, all peoples, the *asvamedh* is (equal) to all. He does so thinking 'By all I will reach all'.

36 In that it revolves again and again, therefore (it is called) the revolving (legend).

'Of 144 \ 7

### XVI 3

1 There are twenty one sacrificial staves, each twenty-one

cubits long

=SB XIII 4 4 5

2-4 Eight of bilva wood, ten of khadira, of pitudru are the two which stand nearest (to the middle one), of rajjudala is the stake which stands opposite the (thavaniya) fire<sup>1</sup>

<sup>1</sup> In some respects all the other sources differ from Sankh

5. There are twenty one victims to be immolated to Agni and Soma

6 For these there is one and the same performance

Sutras 5 6 substantially identical with SB XIII 4 4 11 end

7. The first of the days of sacrifice of Soma is Gotama's stoma which increases by four (stomas)<sup>1</sup>

<sup>1</sup> As described above XIV 61 Of SB XIII 5 1 1 which is the only passage where the name Gotama's stoma is mentioned as in Sankh, in § 2 reference is made to our text, cf Sankh XVI 3 7 as compared with XIV 61 8 and XI 2 12

8 By it he reaches this world

9, 10 The second soma day is twentyone versed (each stotra of twenty-one verses) The twenty first is he who shines yonder, this he makes thrive by his own characteristic<sup>1</sup>

<sup>1</sup> Resembles much SB XIII 5 5 5

11. Out of it the horse was formed

12 This is mentioned in the verse "Out of the sun, O Gods, did ye form the horse"<sup>1</sup>

<sup>1</sup> RV I 163 2

13 The victims to be immolated to Prajapati are the horse, a hornless he goat, a gomrga (*Bos garaeus*)

14 A *Bos gaurus*, a gayal, a sarabha, a camel, a mayu, and a kimpurusa are the victims for slaughtering after (these)

The translation is not certain Are the *parvāgyas* meant?

15 And twenty one victims, to be immolated to the deities of the seasonal sacrifices (are brought near) twenty one to each sacrificial post<sup>1</sup>

<sup>1</sup> SB XIII 5 1 14 *athastan ekam isat iye caturmasyadevatibhya elavim, satim ekam isatim pasun alabhate na tatha kuryat* It is just possible that the author of the SB here disapproves of the rite of the Kautakins

16, 17 The deities of the seasonal sacrifices are (equal to) all the deities, he proceeds in this manner in order to gratify all the deities<sup>1</sup>

<sup>1</sup> Cf SB 1 c

18 The horse which has been adorned they make smell the spot where the out-of-doors laud is performed <sup>1</sup>

SB XIII 5 1 16 Adv 283 stands nearer to SB

19 It it does not smell at (it), he should cause the sacrificer to recite (the verse) "May the courser bestow on us wealth of cows"

RV I 162 22 = Adv 284

20 When it is standing before the sacrificial post (he praises) it with the eleven verses, not joining in the pranava, beginning: "When, first born, thou didst neigh"

RV I 163 1-11 Cf SB 1 c 16 17, Adv 1 c 5

21 The 11 verses are: "Enkindled, mounting"

These verses not in the Rigvedic texts they seem, however, to have formed part of them (TB III 948 end, SB XIII 2 2-14)

22, 23 Leaving over the word "O Adhrigu" (he inserts) the hymn "May 100 Minis us", and the last two verses of the following (hymn) without joining in the pranava

So this insertion must be made immediately before the contents of V 17 10 and after the insertion must follow the contents of V 17 10 The SB XIII 5 1 16-18 agrees narrowly, but the first two words of 18 seem to belong to 17 The hoti praises with the hymn I 163 or think its last two verses

<sup>1</sup> RV I 162

<sup>2</sup> RV I 163 11, 12

<sup>3</sup> Cf Goldstuckers note 2 in SB part V (SB XIV) p 364

21 Before the passage "Twenty six are its ribs" (he inserts the verse) "Thirty-four ribs"

<sup>1</sup> So before the words of the adhriga formula as given above V 17 6 the verse RV I 162 18 must be inserted This prescript of bank in that which the SP XIII 5 1 18 ascribes to some and these etc are doubtless the Kaushitakins

23 Now they spread out for the horse a cloth, or upper garment and gold

= S XIII 5 2 1

26 This is mentioned in the verse "The cloth they spread out for the horse, the upper garment, the gold (ornaments) which (they spread out) for it"

<sup>1</sup> RV I 162 16

27 Now they take hold of the sacrificial horse,



28. (and) of the (fifteen) (victims) surrounding the horse's body (and) of the numerous victims of the wild

<sup>1</sup> ŚB XIII.2 2 10

29. A (goat destined) for Pūṣan (is fastened) at the front (of the horse).

30. This is mentioned in the verse. "Here the share allotted to Pūṣan goes first".<sup>1</sup>

<sup>1</sup> RV I.163 4c

31. At its navel a dark goat for Indra and Pūṣan

32. This is mentioned in the verse "He goes along the path dear to Indra and Pūṣan".<sup>1</sup>

<sup>1</sup> RV.1 c 2d

33. When the horse has been quietened (slaughtered) they cause the first consort of the king to lie down near it.<sup>1</sup>

<sup>1</sup> ŚB XIII.5 2 3 *upapadāyanti* but the Kanv. recension *ṛṣṭayanti*

34. They cover them both (horse and consort) with an upper-garment.<sup>1</sup>

<sup>1</sup> *atharvāḥ adhvāṣena sampromnuvanti* ŚB 1 c

35. To these two the sacrificer addresses the obscene (verse).

36. "Put the penis (?) into (the space between the) thighs, bring the sleek one down, which is the life and delight of women".

37. No one addresses him in answer injurious words

= ŚB XIII.5.2 3

## XVI.4

1. The host addresses her the obscene verse. "Thy mother and thy father sport on the top of the tree, saying I pass along. Thy father passed his first (?) to and fro in the midst".

2. The brahman addresses an obscene verse to the favourite consort: "Raise her upwards, even as one taking a burden up a mountain, then may the middle (part of her body) thrive as one winnowing in the cool breeze".

3. The udgātā addresses the obscene verse to the discarded wife: "When into her now row blit".<sup>1</sup>

<sup>1</sup> The verse was given in fol. above XII 24 3

1 The *adhvaryu* addresses the fourth wife of the king (*prāgañi*) with the injurious verse: "When the deer eats the corn, it thinks not much of the fat (one), when a Śūdra woman is the *Arya*'s mistress he seeks not riches for thriving".

5 A hundred female attendants of the same social status as each of the horses' guardsmen,<sup>1</sup> these respond successively with injurious words the different priests

<sup>1</sup> As there are 400 (cf. XVI 16) female attendants, each of these groups: *ratyabhimetha*: the *hotr*, *brahman*, *udgātṛ* and *adhvaryu*

6 The variations in the injurious addresses for answering are "Thy thought is as of one longing for coitus, *hotr* do thou not say much",<sup>2</sup> "Raise him upwards",<sup>3</sup> "When the Gods favoured the *śalamagu*",<sup>4</sup> "When a Śūdra is the husband of a female born from an *arya*"<sup>5</sup>

<sup>1</sup> This half verse (also *śav* only) should replace the second half of the verse of *sūtra* 1

<sup>2</sup> also instead of 1) = verse of *sūtra* 2

<sup>3</sup> Of XII 24 1(1), this verse replaces that of *sūtra* 3

<sup>4</sup> This replaces the verses of *sūtra* 4. Of *śav* X 8 11 13, see half of each *sūtra*

7 Within the *sūtras* (take place) the theological discussion (*brahmodya*)

8 The *hotr* asks the *adhvaryu* (with the first verse of XVI 5), he responds with the second (verse), with the third he (the *hotr*) asks, with the fourth he (the *adhvaryu*) responds

<sup>1</sup> 6B XIII 26 9ff. the colloquy is between *hotr* and *brahman* XIII 5 2 12ff. between the *śravis*

## XVI 5

1 "Which light, now, is equal to (that of) the sun? Which water is equal to (that of) the ocean? Who is greater than the earth? Of whom is no measure found?"

2 "The holy word is the light equal to the sun. The sky is the water equal to the ocean. *Indra* is greater than the earth. Of the cow no measure is found."

3 "Who is it that walketh singly? Who is it that is born

(always) anew? What is the remedy for cold? What is the great envelopper?"

4 "It is the sun that wall eth singly It is the moon that is born anew Fire is the remedy for cold The earth is the great envelopper"

5 The brahman asks the hotr (with the first verse of the next khandā), he responds with the second (verse), with the third he asks, with the fourth he responds

### XVI 6

1 "I ask thee, for the sake of knowledge, O friend of the Gods, if thou hast applied thy mind thereto, what are these three steps at which Viṣṇu is worshipped on which he entered the whole universe"

2 "I too am at these three steps, on which he entered the whole universe, daily so I go round the earth and the sky and the back of this sky with one limb"

3 "Into what (things) hath the Puruṣa entered? What (things) are established in the Puruṣa? This, O brahman, we crave of thee What answer dost thou give unto us thereto?"

4 "Into five (things) hath the Puruṣa entered These are established in the Puruṣa This I reply unto thee thereon, not superior in craft are thou to me"

SH XIII 6 2 13-16

5 He asks the sacrificer "I ask them about the farthest end"

' RV I 164 34

6 He answers with the next following verse'

RV I 164 35

### XVI 7

1 The inviting verse of the mahāman (cup of Soma) is "The well being, self-existent one conceived first within the great ocean, the right germ whence Prajāpati was born"

<sup>1</sup> VS. SB XIII 5 2 21

2 The (formula for) prompting in "Let the hoti worship Prajapati"

*hoti vakṣat praṇītiṃ mahimno jātātām cetu pūbatu somam hotaḥ yajā*  
The *prasa* is perhaps not given in full because it can easily be completed

3 The offering-verse is "O Prajapati none other than thee"<sup>1</sup>  
<sup>1</sup> RV V 121 10

4 Having proceeded with the omentum of the victim stored to Prajapati, they should thereupon offer the other omenta: some say Behind Prajapati forsooth, are the other deities. So he gratifies these in the proper order<sup>2</sup>

<sup>2</sup> Namely = SB XIII 5 3 3

5, 6 Or he should first proceed with the omentum of the victim destined for Indra-Agni, or with that for the All Gods

<sup>1</sup> see SB 1 c 1, 2

7 'Why, indeed, should they make haste' Indrota Śtanaka used to say.

See SB 1 c 3

8 Therefore they should proceed singly with the omenta for the different deities

—SB 1 c

9-11 They should offer together the omenta belonging to victims destined for the same deities, when they are not contiguous separately when they are contiguous. Thereby he gratifies them in due order

Please meaning in certain SB XIII 5 3 6 seems to contain a some what different view

12 For the second mahimna (cup) he should reverse the inviting- and offering verse

*viparyāste vāṇyanuvākya* SB XIII 5 3 7

13. He should recite together both *vya* (hymns), that of the one day-rite<sup>1</sup> and that in *pankti* metre<sup>2</sup>

See V II 9 3 RV III 13 *prā vo devāyājñaye*

<sup>2</sup> See V 6 2 RV V 6 *agnim itari manye* (pankti) SB XIII 5 1 8 *hoti panktām ājñas sastvatiśāhukam upasā ca isat*

14 in order to obtain the objects of desire which are connected with the *astis* of the one day rite and with the *astis* in *pankti* metre

- 15 He should intertwine both prauga sastras that of the one day-rite<sup>1</sup> and that in brhati verses<sup>2</sup>

<sup>1</sup> See VII 10 3-15 *mādhucchandasa prauga*

<sup>2</sup> See A 656 *barhata prauga* SB 1c *bāṣṭatā ca pra gam mādhucchandasaṁ ca saṁsa isati*

16 in order to obtain the objects of desire which are connected with the prauga sastra of the one day rite and the prauga on brhati verses<sup>1</sup>

<sup>1</sup> SB 1c *yas ca barhata prauga kīmo ya u ca mādhucchandase tayoṛ ubhayoh kāmayoṛ apīyate*

## XVI 8

1 The mahānamni verses are the prstha (stotra)

Identical with SB XIII 5 1 10

2 The mahānamni verses are (equal to) all

3 The sacrifice of the horse is (equal to) all

4 He does so thinking 'May I reach all through all'

5 Having recited at the marutvatīya and the niskevalya-sastra first the hymns as they are used at the fifth day (of the prstha śādhya) he inserts in each hymn the nivid of the hymns of the one day rite<sup>1</sup>

<sup>1</sup> For the marutvatīya see A 68 for the nividīthanasukta of the one day rite see VII 19 15 For the niskevalya see A 16 *indro madīya preḍam brahma* (I 81 VIII 37, VI 31, VIII 93 7 9) and the nividbhana VII 20 8 (RV I 32 *indrasya nu viryāni*)

6, 7 The one day-rite is a firm support (He does so) for getting a firm support

8 Or there are (for the sastras of the hotṛ) a thousand verses at the (midday service)

9 In the marutvatīya sastra forty verses of each metro<sup>1</sup>

<sup>1</sup> Gayatrī, usubh, anustubh, bṛhati, pankti, tri tūbh, anīṣṭagatī

10 These are together 280 verses

11 At the niskevalya sastra there are 720

12 That makes together a thousand

13-15 A thousand is equal to all, the āvamedha is equal to all, by all he gets all



Ugrasena

3 (As third day) a go (one day-rite is overnight rite) Therewith he sacrificed for Bhimasena

4 As third day an ayas Therewith he sacrificed for Srutasena

Sutras 1 4 of SB\III 0 4 1 3

5 These all are (the isvamedhas as performed) by Pariksit's descendants

6 About this a strophe is handed down

7 "The righteous descendants of Pariksit performing horse sacrifices, by their righteous work did away with sinful work one after another"

Sutras 5 7 of SB 1 0 3

8 (The same two first days and as third) an abhūt (one-day rite) This sacrifice was performed by Raabha the son of Yajñatara

to the brahman, the western to the *udhvaryu*, the northern to the *udgiti* whatever property there is belonging to non brahmanas, with the exception of the land and the inhabitants

Cf SB XIII 54 24

23 In these same (sacrificial fees) those for the *hotrakas* (are comprised)

SB XIII 54 24 *ināra hotra anubhakti*

24 On the middle part (of the conquered country) he should perform a sacrifice

25 (It should be an animal) sacrifice of five victims, which are fettered to a branched stipe

For sutras 24 and 25 I find no parallel, but cf Ap VI 22 14

26-32 During a year (afterwards) are immolated the victims to the seasons six to Agni in spring, to Indra in summer, to the Maruts or Parjanya in the rainy season, to Mitra and Varuna in autumn, to Bhispati in winter, to Indra and Visnu in the dewy season<sup>1</sup>

<sup>1</sup> SB XIII 54 28 Ap VI 23 11

## XVI 10

### PURUSAMLDHA

(Human sacrifice)

1 Prajapati having performed the horse sacrifice, beheld the human sacrifice. What was not reached by him through the horse sacrifice, all that he reached through the human sacrifice. In the same way the sacrificer, when he performs the human sacrifice reaches all that what by him was not reached by the horse sacrifice

SB XIII 61 1 *hiteṣu*

2 The whole rite is similar to that of the horse sacrifice

3 But there is an addition

=There are additions

4 Then there are sacrifices to Agni Kama, (Agni) the Bestower, (Agni) the Pathmaker<sup>1</sup>

Do these replace the rites of the *śraṇavedha* mentioned in XVI 11 14? They occur only in our texts



5, 6 : Agni Kama is the ruler of the Gods (he sacrifices to him) in order to please all the Gods

7 Agni the Bestower he gives him the sacrifice

8 Agni the Pathmaker he makes him reach again the sacrificer's path

9 Having bought a brāhmana or a baron for a thousand (cows) (and) a hundred horses they let him loose for a year, he may gratify all his desires with the exception of sexual intercourse.'

Of XVI 15

10 They guard him in the same manner (as the horse)

' 16

11 Then, during a year (whilst the man is roaming about) he performs (daily three) offerings to Anumati, Pathyā Svasti and Aditi

12, 13 They are performed alternatively with the istas to Savitr, and so are the nṛasamsa texts (recited) alternatively with those of the revolving legend

Of XVI 3

14 (He performs those sacrifices, the one to Anumati, thinking) 'May I allowed by Anumati perform this sacrifice

15 (The one to Pathyā Svasti) Pathyā Svasti is the word He thereby brings to the sacrificer success in this sacrifice

16 (The one to Aditi) Aditi is the Earth, Aditi is a firm support, they thereby procure for him on her, bring undepressed, a firm support at the end

## XVI 11

1-3 The first nṛasamsa is that about Sunahsepa how Sunahsepa the son of Ajigarta fettered to the sacrificial post was released and he should repeat the first two hymns

' RV I 24 (seen by Sunahsepa an 112) (?)

4-6 The second is that about Hahsivat how Hahsivat the son of Usi obtained gifts from Svanaya the son of Bhava, and he should repeat the last two hymns

RV I 130 10c (?)

7-9 The third is that relating to Syvasva how Syvasva son of Arcanava obtained gifts from the son of Vidadasva, and (then he should repeat) the hymn "Who are ye, O men"

RV V 61

10-12 The fourth is that relating to Bharadvaja how Bharadvaja obtained gifts from Brbu Taksa and Prastoka the son of Sijnji, (and he repeats the) four verses "Bibu stood at the head of"

RV VI 45 31-33 (sic)

13-15 The fifth is that relating to Vasistha how Vasistha became the house chaplain of Sudas the son of Pijavana, and the hymn is "Two hundred from the descendant"

RV VII 18 22 25 (NB not a sukta)

16-18 The sixth is that relating to Medhātithi how Asanga, the son of Piyoga, being a woman became a man and the hymn is "Praise thou, praise thou"

RV VIII 1 30-34

19-21 The seventh is that relating to Vatsa how Vatsa the son of Kanva obtained gifts from Tirindara Parasavyaya, and the hymn is "A hundred I received at Tirindara"

RV VIII 6 46 48

22-24 The eighth is that relating to Vasa how Vasa Asvya obtained gifts from Prthusravas the son of Kanva, and the hymn is "May he come hither who

RV VIII 46 21 33

25-27 The ninth is that relating to Prishkanya how Prishkanya obtained gifts from Pradhra Medhya Matarisvan, and the two hymns are "The great strength of Indra"

RV VIII 55 and 56

28-30 The tenth is that relating to Nabhinadistha how Nabhinadistha the descendant of Manu obtained gifts from the Angiras, and the hymn is "They who by sacrifice"

RV X 62

31 There are the narisamsa recitals

32 Narasamsa is the purusa

33 Thereby he makes him thrive by his own characteristic

## XVI 12

1, 2 There are twenty five sacrificial stakes, each twenty-five cubits long

3 5 ten of bilva wood, twelve of khadira wood, of pitudra are the two which stand nearest to (the middle one, of rajadila vasatala) the stake which stands opposite the (Ahavaniya) fire  
 va srala Hillebrandt, but for a it there seems to be no place

6 There are twenty five victims to be immolated to Agni and Soma

7 For these there is one and the same performance

8 The first two days and the last day of the soma days of the svamedha are practised here

<sup>1</sup> Cf XVI 379 and VII 831

9 The second day is one on which all the huds consist of twenty five verses

10 Purusa (or Man), forsooth consists of twenty five parts (or is the twenty fifth)

11 Thereby he makes him thrive by his own characteristic

12 The victims to be immolated to Prajapati are a man a Gorga and a hornless he goat

<sup>1</sup> Cf XVI 109

18 = XVI 3 14

11 And twenty five victims, to be immolated to the duties of the seasonal sacrifices (are brought near) twenty five to each sacrificial post

<sup>1</sup> Cf XVI 3 15

15, 16 = XVI 3 16, 17

17 The human victim, which has been adorned they make smell the spot where the out of doors hud is performed and (they praise it) with the eleven (verses) not joining in the pra  
 nava "Let the nearer ones arise"

Cf XVI 3 18 20

RV XVI 3 11

18 The upriver are Agni death

The 9 18 19 are not to now found here They are otherwise as  
 according to the Co 1 of no 6 or XVI 3 21

19 The hymn Do not burn him he should insert in the  
 adhru formula in the same manner as (at the svamedha)

<sup>1</sup> RV \ 16

<sup>2</sup> See XVI 9 22

20 Now they spread out for the human victim a garment of kusa grass, a (cloth) of tupa bark, a red garment of silk threads<sup>1</sup>

<sup>1</sup> ' *ni cata pallasutramaya* the Comm. Unknown word

21 When it is 'quieted', the udgatr sings over it standing near it the saman addressed to Yama

### XVI 13

1 And the hotr recites over it the purusa narriyana (hymn)<sup>1</sup>

<sup>1</sup> RV \ 90

2 Now the principal priests hotr, brahman, udgatr and adhvaryu address to it each two of the verses of the hymn "Him who has gone hence"

<sup>1</sup> RV \ 14 1-8

3, 4 Now they heal the sacrificer one after another with the (four) hymns "Him, O ye Gods, who is put down", "I free thee through the oblation that thou mayest live", "From thy eyes, thy nose", "May the wind convey hither medicine"<sup>1</sup>

This healing seems to be necessary as the sacrificer has been the instrument to cause man slaughter

<sup>1</sup> RV \ 137 \ 161 \ 163 \ 186

5 Then each of them (heals him by reciting) one of the verses addressed to Nirrti "Long life has been promoted"<sup>1</sup>

RV \ 59

6 And each with three of the verses beginning with the word "Hail"<sup>1</sup>

<sup>1</sup> RV VII 36

7 When the human victim has been quieted, they cause the first consort of the sacrificer (king) to lie down near it<sup>1</sup>

cf \ VI 3 33

8 They cover them both with the upper garment<sup>1</sup>

<sup>1</sup> 1 c 34

9 These two the sacrificer addresses in the same manner<sup>1</sup>

<sup>1</sup> See 1 c 35 36

10 The injurious verses are "A royal consort, who is rejected" (this verse the hotr addresses to the first consort, cf XVI 11), "A pond without water supply" (this verse the brahman

addresses to the vivāti, \VI 12), "He whose eyes are unanointed" (this verse the udgātṛ addresses to the pūrīkṛtā, \VI 43) "Not he is valid, whose hurry" (this verse the adhvaryu addresses to the paligāh)

<sup>1</sup> The first three verses are already given in \II 21.2 the last is RV \ 86.17

11 They respond successively with the next following verses<sup>1</sup>

<sup>1</sup> viz \II 31.4.6.3

12 With the preceding one the adhvaryu

Preceding to RV \ 86.17 (so \ 86.16)

13 The verses for making (the consort, who still rests near the victim) to arise are "Arise O woman 'Arise from there, thou who hast a husband', "Arise from there O Visvāvasu "Rich in stones" (one verse for each of the four ṛtvijṣ)

RV \ 18.8 \ 85.21 \ 82.29 \ 53.8

14 They address her with the verses 'The mind now, 'O Aśunīti, leep the mind in us' 'When thy mind hath gone', "As they fasten the yoke"

The plural is required the subject is again each of the four ṛtvijṣ

<sup>2</sup> RV \ 57.3.5, \ 59.5.7 \ 58.1.3 \ 60.8.10

15 But (of these it is) the brahman who makes (her) repeat the verses<sup>2</sup>

<sup>1</sup> brahmā in vācayati (H II Comm p 375)

<sup>2</sup> viz X 59.5.7 These verses fit better for the male as herself

16 Within the sadas (takes place) the theological discussion = \VI 1.7

17 With the verse "The cows have eaten the barley" the hotṛ asks the adhvaryu, with the second verse he answers with the third he asks, with the fourth he answers

RV X 27.8-11

18 With the verse 'Two paths of the Fathers I have heard' the brahman asks the udgātṛ with the second he answers<sup>3</sup> with the next but one<sup>4</sup> he asks with the last he answers

RV \ 88.15

<sup>3</sup> ib 16

<sup>4</sup> ib 18

<sup>5</sup> RV Khila III 18.1 (ed. See elsewhere in II 104 see the note there)

## XVI14

1. (Then follow) the rites of the *aśvamedha* up to the *ājya-śāstra*.<sup>1</sup>

<sup>1</sup> See XVI 7.1-12.

2. He should recite together both *ājya*-(hymns), that of the one-day-rite<sup>2</sup> and that of the *mahāvratā* day:<sup>3</sup>

<sup>1</sup> See VII.9.3 end (*pra ro devāya*).

<sup>2</sup> See XVII 8.1.

3. in order to obtain the objects of desire which are connected with the *ājya* of the one-day-rite and with that of the *mahāvratā* day.

4. He should intertwine both *prāṇa-śāstras*, that of the one-day-rite<sup>4</sup> and that of the *mahāvratā* day:<sup>5</sup>

<sup>1</sup> See VII.10.3-15.

<sup>2</sup> See XVII 8.4-12.

5. in order to obtain the objects of desire which are connected with the *prāṇa* of the one-day-rite and with that of the *mahāvratā* day.

6. The midday-service<sup>6</sup> is the same as that of the *mahāvratā* day.

<sup>1</sup> i.e. the *hotr's* *marutvatiya* and *niskevalya*.

7. The *prāṇa*-laud is the *rājana* (chant).<sup>7</sup>

<sup>1</sup> Cf. XVII.7.4, PB.V.2.6 (*Ārṣyakalpa* II.10a p.30).

8. The *rājana* is the chant which is *Puruṣa*-like; so he makes him thrive by his own chant.<sup>8</sup>

<sup>1</sup> *Ārṣyakalpa* i.e. *pañcaviṃśa atmā rājanam*, and *Puruṣa* in our text is throughout called *pañcaviṃśa*.

9. From the *anucara*-triplet on the third service<sup>9</sup> is the same as that of the sixth day (of the *prāṇa* six-day-period).

<sup>1</sup> For the *valēvadeva* and *āgnimāruta-śāstras* of the *hotr* see X.8.13ff.

10-12. The sixth day is *nārāsaṃsa*-like, man is *nārāsaṃsa*-like. So he makes him thrive by his own characteristic.

13. The *agniṣṭoma*-chant is the *mahādivākīrtya*.<sup>10</sup>

<sup>1</sup> For the *rāman* cf. PB.

14. The *mahādivākīrtya* is the chant which is *Puruṣa*-like. So he makes him thrive by his own chant.

15. (This day of soma-sacrifice) finishes with the *ṣoḍaśin* (śāstra).

16. Of sixteen parts (consists) *Puruṣa*. So he makes him thrive by his own characteristic.

17 The fourth day (of the human sacrifice) is similar to the fifth of the prathya (six day period)

' It is not clear which and how many days there are according to XVI 12 8 the first two days and the last one are similar to those of the asvamedha, in the next following atra it is said that the second day is pañcavimsa day the fourth is treated in XVI 14 17 If we change XVI 12 9 *dotiya* into *tritya* (and so has the ms C in the Comm n 372) all is clear Then we have a five day rite, on the middle day falls the sacrifice of the human victim Then the days are (1) satura uttara stoma, (2) ekavimsa stoma (3) pañcavimsa stoma (4) sarva stoma tiratrah (5) = fourth day of prathya sa la la

18 The land together with the inhabitants is given as sacrificial fee

19 There should be a sacrifice of ten victims, which are fettered to a forked stake'

' Cf XVI 9 25

20 The victims to be immolated to the seasons are twelve in number for each

Cf XVI 9 26 ff

## XVI 15

### SARVAMEDHA

1 The self-existent Brahman (n) performed asceticism Having performed asceticism it thought 'There is, forsooth, no eternity in asceticism, well I will offer up myself in all the creatures Having offered itself in all the creatures, it offered at the all sacrifice all the creatures Thereupon it encompassed the supremacy, the sovereignty and the lordship over all the creatures In the same manner, now, when the sacrificer performs the all sacrifice, he offers himself in all the creatures and offers at the all sacrifice, all the creatures Thereupon he encompasses the supremacy, the sovereignty and the lordship over all the creatures

' Narrowly related with VB XIII 7 1 1

2 The beginning rite is (equal to) that of the human sacrifice

' Up to the end of the aupavasattya day

3 (The days are) in agnistut in indrastut, a sarvamedha

stut,' ■ suryastut, (on this day) they immolate a horse

See XIV 60 1, vaisvadeva SB and Ap, vaisvadevastut Hir

4 The fifth day is similar to that of the human sacrifice

5 On this day they immolate a human victim

6 The sixth day is a vajapeya'

' Ap, SB differ

7 The seventh day is victory man

8 On this day they immolate all (kinds of) victims meet for sacrifice all which are animate

9 Of those with omenta he offers the omenta

10 Of those without omenta the skin

11 They throw forth (into the Ahavanīya) cuttings of herbs and trees

12 The eighth and the ninth day are successively one of which all the kinds are twentyseven versed and of which they are thirtythree versed

13 The last day is a visvajit with all the stoma, all the prstha (samana), is an overnight rite

15 The all sacrifice is (equal to) all

16 (He does so thinking) that I may through all, reach all

17 There should be a sacrifice of twenty victims, which are fettered to a forked stick

18 The victims to be immolated to the seasons are twenty-four in number for each

19 Here the all sacrifice comes to an end

20 Together with the land the vanquished realm is given as sacrificial fee

## XVI 16

1 Having thrown the nether part of the fire drill into the Garhapatya the upper one into the Ahavanīya and having made ascend the fire into himself he should betake himself to the forest'

' Cf Ap XVIII 21 16 (after the parmanoll) SB VIII 6 2 20 (after the parmanoll)



2 Viśvakarman the son of Bhuvana performed this as his last sacrifice

3 Him the Earth addressed "Let no mortal give me away, O Viśvakarman son of Bhuvana, thou hast wished to give me away ' I shall dive into the midst of the ocean, vain is thy promise unto Kṛśyapa"

' manda ānitha SB

4 Her (the earth) Kṛśyapa lifted up (out of the ocean)

sacrificer when he ascends the sacrificial post, packets of salt  
Of SB V 9 1 16

## XVI 18

## THE BRAHMAN AT THE RĪJASUJA

(supplementary)

- 1 At the rġjasuja, the sacrificer when he has been consecrated addresses the brahman five times "O brahman !"
- 2 Each time he answers "Thou art brahman"
- 3 The first time "Thou art Savitr of true impulse"
- 4 The second time "Thou art Indra the all mighty"
- 5 The third time "Thou art Varuna, the lord of the law"
- 6 The fourth time "Thou art Rudra the mild".
- 7 The fifth time "Thou art Brahman" only  
Of SB V 4 4 9-13 1p XVIII 18 10ff (different)
- 8 Mentally he bestows on him (the brahman) two golden round (ornaments)
- 9 These he accepts mentally '  
This seems to occur nowl ere else

## THE BRAHMAN AT THE AŚVAMEDHA

(supplementary)

- 10, 11 At the aśvamedha, the rtrij, keeping straps in their hand, bathe the horse in two ponds, which flow together, saying "Having offered this horse fit for sacrifice may this ling be victorious as to subject (all others) than the brahmanas"

Two ponds also in Itall 11 1

\* *abrahma yajñāḥ* : ut lo corrupt I propose *śeṣatī* ily *atrahma yajñāḥ* of Valhula Sūtra *atrahmayajñāḥ*

- 12 And when they cause the sacrificer to touch it on the back he should mutter the verse "I and thou

The purport is : of clear it int I refer to an act during the bathing of 1p 11 3 14

- 13 When the middle day is brought to an end, they erect platforms around the Ahavaniya in the (different) regions

\* Locally these annual omra come at the end of the first day

- 14 These they cover with fences which have fensters'

at the upper side.

<sup>1</sup> The *devapur* of Baudh and Vaidh

15 During the night the priests pour all kinds of herbs (into the *Āhavanīya* fire)

16, 17 At the time of the morning litany they descend<sup>1</sup> and the assistants ascend, these continue to pour out the herbs until the time of sunrise

<sup>1</sup> Cf Baudh XV 23

18 Then (at the moment of the lustral bath) they buy for one thousand cows a man of the family of Atri, who is whitish, yellow eyed, wrinkled, furnished with marks, leprous, crippled, impotent, bald headed, taking him along they go to a river

19 He then makes him dive into the water and when the water flows near his face the *adhvaryu* pours over his head as a libation the blood of the horse, with the formula "To the *bhrū nahatya*, *svaha*!"<sup>2</sup>

<sup>1</sup> So only the *Vaidh* in *Su'ra tarāṇam*

<sup>2</sup> TB III 9 15 2

20 Thereupon they drive him away

Only Baudh and Vaidhula have the same (in other words)

21 Those who have been expelled out of their community are by this final bath freed of their bad lot<sup>1</sup> (they say)

## XVI 19

### ĀHINĀS

1 (Now shall be treated) the *ahinā* which increase by one and one (day)

2 What is simple<sup>1</sup> that he reaches by the one-day-rite

<sup>1</sup> It is not specified what is intended Comm. "Agaṇaṇi Viniṇṇaṇi"

## XVI 20

1 What is twofold that (he reaches) by the two day-rite

2 Two in number are day and night, two in number are sky and earth, these are the two firm standings So he reaches there.

by all what is twofold in regard to the deity (and) in regard to himself

3-5 A not apparent series (of soma sacrifice days) should refer to the ten day-rite, at the beginning the cutting off (takes place) The last day has to be an overnight rite

This seems to mean that when e.g. a three day rite is prescribed without any further indication, the second third and fourth day of the ten day period should be taken and the last day should be an *atiratra*

6 Day after day the *dakṣiṇas* are given

7 Those who have not undergone the consecration, perform as priests for one who has undergone it'

' Only the sacrificer is *dakṣiṇa* in contrast to a *sattra* (VIII 14 1)

8 The *abhis* come to an end in a month'

' Cf. *Lit* I 5 1 *Asv* I 1 12

9 When the days of soma sacrifices are shortened, they should increase the (days of) *dikṣa*

Cf. *Lit* I c 5 where it is stated that in case the soma days are increased the number of *dikṣa* days is shortened

10 He should not recite the *mahāvratā vāstra* for one who has not been initiated for a year,'

In this case the *dikṣa* must last a year

11 nor for one who has not borne a year long the *ukha* (for the *agnicaryā*)

12 'The first day (of a two day rite) should be the usual *agnistoma*' so say some

' Contrary to what is expressed in *śrautas* 3-5 (*ukthya*)

13, 14 The *agnistoma* is the chief sacrifice (he does so) in order not to miss the opening of the sacrifice

' Real probably *anantirādhya*

15 Only (the two hymns) for inserting the *nivid* (are) the contiguous ones'

' They are RV I 21 and IV 20 cf. *supra* I 24 5 on the term *śrauta* of KB VIII 1

16 The hymns for inserting the *nivid* at the second day in the *arbhava* (*arbhadeva vāstra*) and the *jātvadasiya* (*agnimaruta vāstra*) are "Stretched is the world", and "By the sacrifice make ye grown"

RV I 110 and II 2

17. (These) likewise (are to be used) at the (second day of the) three day-rite.

18. The two-day-rite may also consist of a combination of abhiṣit and viśvajit, of a caturvīṣa day and a mahāvratā day, of a go-day and an āyus day.<sup>1</sup>

<sup>1</sup> This I find nowhere else.

19. What is twofold, that he reaches by the two day rite

## XVI 21

1, 2. What is threefold, that (he reaches) by the three-day-rite. 'Three are these worlds, three these lights,' comprising three services is the sacrifice. So he reaches all what is threefold in regard to the deity<sup>2</sup> (and) in regard to himself<sup>3</sup>

<sup>1</sup> AB V.32.1 (Agni, Vayu, Aditya).

<sup>2</sup> Moon, Prajapati, Rudra (Comm.)

<sup>3</sup> Manas, buddhi, ahamkāra (Comm.)

3. (Of the first three-day rite now treated)<sup>4</sup> the stomas of the first day are the three beginning with the nine-versed one

4. Of the second day those beginning with the fifteen-versed.

5. The āyus-sastra of the brahman (alone) is of sixteen verses

6. Of the third day the stomas beginning with the twenty-one-versed.

7-9. The first day is an agnistoma, the second an ukthya, the third an overnight-rite.

10-12. The rathantara is the first prstha laud of the first, the vama-devya of the second, the brhat of the third.

NOTE ON SUTRAS 3-12 all agree, with the exception only of sūtra 5, narrowly with PB XX 14.1 and 15.1 (śraṣṭakalpa VI 3-5)

13-16. The rathantara is this world, the vama-devya is the world of intermediate region, the brhat is yonder world. (so this serves) for reaching these worlds

17. The āyus-sastras (of all the days) are those of the six-day-period with settled metres.

18. The prajñā-sastra of the second day is that in tristubh metre of the middle chandoma day.<sup>5</sup>

1 S a 103,4

19 The (hymn for the) marutvatiya (of the second day) is "Three friendships" 1

1 RV V 29

20 The marutvatiya which serves for the second day (of the pithya six day-period) 1 is applied on the third day

1 S a 1038

21 'Thereby' (they say) 'he makes these worlds possessed of enjoyment, therefore these worlds are useful to each other'

22 Or he may reverse the (last) two days 1

1 The Comm is far from clear

23 The samapragatha of the nishavalya sastra of the second day for the hota is 1. "Which mortal him, O Indra" 1

1 RV VII 82 14,15

24 The hind and corresponding pragathas for the matra varuna are "Let not thee of the sacrificer", omitting the two footed verses 1

1 RV VII 82 12 40 This agrees with the Aranyakalpa VI 4 (second day)

25. The (pragatha) containing the word 'what' is "What newest" 1

1 RV VIII 13,14 Of supra 11 11

26 The hymns (also for the nishavalya of the matra varuna on the second day) are those of the second day (of the prathya six-day period)

27 The hind pragatha for the brahmanochumain at the nishavalya sastra of the second day is "A prayer has been changed", 1 and the corresponding pragatha is 1. "Let him hear both"

1 RV VIII 63 9 10 (this agrees again with the Aranyakalpa 1 c)

1 RV VIII 61 12

28 The pragatha containing the word 'what' is "What is not performed by him" 1

1 RV VIII 66 9,10

29 The hind pragatha and its corresponding pragatha for the acchavika are "Learning, as it were, on Surya", 1 and "Aid thou, O lord of aid" 1

1 RV VIII 99 3 4 (agrees with Aranyakalpa 1 c)

1 RV VIII 60 5 6 (of supra 11 4 19)

30 This pragatha containing the word 'what' is "When,

Indra, east, west, north".

' RV VIII 4.1,2.

31. Or the two hymns for inserting the nivid at the second day are the 'with-what-array' hymn and the 'that-who-the-highest' one.'

' Cf XIV.39 9.

32. From the anucara-triplet on the third service is similar to that of the sixth day (of the prsthya six day period).

## XVI 22

1. This, now, is the soma-sacrifice of a thousand laud-verses, which was performed by Prajapati

2 This same rite is called the three-day-rite of Garga

' That the garga-tripatra contains a 1000 verses, I cannot as yet, ascertain. It must, however, be possible to make the reckoning (154 first day, 265 second day, 581 ? third day)

3. The second (three day-rite) is that of the horse (sacrifice)

4. On the middle day they immolate the horse

5. In the adhrigu-formula the (hymn of) praise to the horse (is inserted)'

' RV I.163, cf supra XVI 3 20 That it is inserted in the adhrigu is not clear Cf Dumont §492

6 The third (three day-rite) is the chandoma pavamana.'

' i. e. the trivira of which the pavamana-laud- agree in their stoma-form with the chandoma dya's The text as handed down *chādomah pavamānah* seems not to yield this sense—cf PB XXI 6

7. The fourth is the parikā

' The rite of not returning (*parānc*) stomas, cf PB XXI 8

8. By the stomas of the prsthya (six day-period) its three days consist each of lauds in three different stomas'

' I am not sure that this is the meaning Then we would have (1 day) trivrt (morning), pañcadasa (midday), sapñadasa (afternoon)

9. This, then, is the parikā

10. One who wishes to depart from this world should perform it.'

' PB XXI 8 3 (because it is *parānc* not returning)

11 The (three-day rite) for one who is desirous of obtaining

firm standing (on each day), they call *dvaipaiaha*

12 One *ṛgata* is equal to two *gayatris*

13 This world is *gayatri* like, thereby he is firmly established on this world, on a firm support, on the reverse of decay

Sūtras 10 13 there is nothing to explain this

14 The three day rite of *Kusurubindu*<sup>1</sup> (consists of the days) *ṛgots*, go *ṛyus*

~ <sup>1</sup> Usually this is a ten day rite (*saptarātra* TS)

15, 16 He gives on the first day (as sacrificial fee) three hundred (cows) and thirty three<sup>2</sup> (and) five sixteenth parts (of one cow)

<sup>1</sup> Usually these 1000 cows are connected with the *garga tīrātra* of PB 11 15 13 Only the SB and Saurh do not

17 The same at the second and the third day

18 Thereby a sixteenth part of the thousandth cow is left over<sup>3</sup>

<sup>2</sup>  $333 \frac{1}{2} \times 3 = 999 \frac{1}{2}$

19 Having bought her (the thousandth cow, this  $\frac{1}{16}$  part) off by another cow he should take her to himself<sup>4</sup>

<sup>3</sup> Of TS VII 1 74 15 11 16 16 JB II 257 *anyaya gaur nishkrīṇyati*

20 'It must be taken home (by the sacrificer), they say, 'for the increase of the sacrificer'

21 It (the cow to be regarded and treated as the thousandth) should, they say, be that (cow) which among the cows when they come on (to be given away) stops first

22 That is the characteristic of not falling forth

23 It should, they say, be that which among the cows as they stand still, first lies down

24 This is the characteristic of firm standing

25 It should, they say be one which immediately awaits her delivery

26 This is the characteristic of procreation

27, 28 It should, they say, be the most excellent of all, as he thinks 'I will take home the most excellent

29 At the three day rite of all the Vedas, the brahman should be one who is possessed of the three lights (knowing the three Vedas), whose paternal and maternal ascendants have been learned brahman through three generations<sup>5</sup>



' This *ahina* vaguely indicates nowhere else

30 What is threefold, that he reaches through the three day  
rite

## XVI 23

1 And what is fourfold, that through the four day rite

2, 3 Of four kinds are cattle, and they are also four footed

' More normal in *ṛṣuktṛṣṭa*

4 So he reaches thereby all what is fourfold in regard to the  
deity and in regard to himself

5 (Of the first four day-rite) the first day is nine versed the  
second fifteen-versed, the third seventeen versed, the fourth  
twentyone versed '

' Differently the *ḥaṁbhuṁsa*, it agrees with the *prajapatya* *catu*  
*ratra* of JB II 288

6 These four stomas, now, are sacrifices of Soma of different  
force Thereby in the progeny of him who knows this, are born  
four strong men of different force

' Differently the other texts

7 This, forsooth, is Jamadagni's four-day rite

8 Now, the rite of Atri promising four strong men

9 The morning service of the first day is nine versed, the  
midday service fifteen versed, the afternoon service seventeen  
versed

10 The morning service of the second day is fifteen versed,  
the midday service seventeen versed, the third service twentyone  
versed

11 The morning service of the third day is seventeen versed  
the midday service twentyone versed, the third service twenty  
seven versed

12 The morning-service of the fourth day is twentyone  
versed, the midday-service is twentyseven versed the third ser  
vice is thirtythree versed

ON SUTRAS 9-12 The other texts differ from Śaṅkhya in so far that  
here all the *prajapatya* *ratra* are twentyfour versed

13 They forsooth, dismiss at each day one stoma, and add

each time another one<sup>1</sup>

<sup>1</sup> This statement occurs in PB XXI 93 and JB (see note on the Engl. transl. of PB) It is curious that the PB and JB would fit in better with the arrangement of Sankh

14 'Thereby in his progeny four strong men of different strength are born

15 Its mode of recitation is

16 'The rithantain (sūman and corresponding sastra) is the prstha of the first (day)'

<sup>1</sup> So the Kauth (Arsejal alpa VII 1)

17 'The "He, O people" hymn is the niskevalya sastra'  
Of XIII 5 16

18 Or the two hymns of inserting the nivid at the second day are the 'with what array' hymn and the 'that who the highest' one<sup>2</sup>

<sup>1</sup> The niskevalya and marutvatiya

<sup>2</sup> Of XVI 21 31

19 On the third day, which has the vairupa (saman) as prstha (laud) the third service is equal to that of the vairaja (day)'

<sup>1</sup> This does not agree with the other texts

<sup>2</sup> Cf. V 5 15ff? (21ff?) (9?)

20 On the fourth day which has the vairaja as prstha (laud),<sup>1</sup> the third service is equal to that of the vairupa (day)

Not agreeing with other texts

<sup>2</sup> Cf. X 4 9ff

21 Or the fourth day is the usual overnight rite without any change

22 This (day) they call the vaivānara<sup>1</sup>

<sup>1</sup> Cf. Asv. V 1 18

23 The abhiṣṭ and the fourth of the days of the abhiplava m-day period

24 The vaivānara of the other (days)

Sūtras 23 24 treat of another catvātrā first day' not clear

25 'The vaivānara or the mahāvratā (is the fourth day?)

26 What is fourfold that he reaches by the four day rite

## XVI 24

1 Now, what is fivefold that he reaches by the five day rite

2 Five footed is the pankti, consisting of five the sacrifice (of Soma), so he reaches thereby all what is fivefold in regard to the deity and in regard to himself

3 (Of the five day rite) the first day is nine versed, the second fifteen versed, the third day twentyone versed, the fourth day seventeen versed the last day is an overnight rite of which the stomas increase by four

This pancaratra nowhere else

4 This is in accordance with the characteristic of these (fingers)

5 This (finger, the small one) represents the nine versed (day)

6 This one (the ring finger) the fifteen versed

7 This one (the middle) the twentyone versed

8 This one (the fore finger) the seventeen versed

9 This one (the thumb), the overnight rite with four stomas

10 Therefore the twentyone versed stoma is the biggest among the stomas and this middle finger is the biggest of the fingers

11 And in that the last day is an overnight rite with the four stomas, therefore the thumb moves towards all the (four) fingers

12 Its mode of recitation is

13 The three day rite (the first three days), and the fourth of the abhiplava six day period

<sup>1</sup> Of the abhiplava ?

14 Of the fifth (abhiplava) day are (the first) two services The third service at the fifth day agrees with (that of) the sixth day of the prs hya (sadha)

15 All the are those of the abhiplava six day period

16 The third service at the fifth day is (then) that of the last abhiplava day

17-19 = XVI 23 23-25

20 Or of both the abhiplava is the fourth, the abhiplava the fifth

21 What of fivefold that he reaches by the five day rite

## XVI 25

- 1 Now, what is sixfold that he reaches by the six day rite
- 2 Six in number are the seasons, six the stomas Therefore all what is sixfold in regard to the deity and to himself that he thereby reaches
- 3 A three day rite, an abhijit, a visvajit and a vaisvanara or mahavrata
- 4, 5 Or the mahavrata before the abhijit and the visvajit as sixth
- 6 Or it (this six day rite) consists of a prathya,<sup>1</sup> or an abhiplava six day-period
- <sup>1</sup> Cf PB\XII 1
- 7 What is sixfold that he reaches by the six day period

## XVI 26

- 1 Now, what is sevenfold that he reaches by the seven day rite
- 2 There are seven pranas, seven metres So he reaches thereby all what is sevenfold in regard to the deity and in regard to himself
- 3 A three day rite, an abhijit, a visvajit, a mahavrata and a vaisvanara
- 4 Now 'the riddle of the year'
- <sup>1</sup> A kind of contracted form of the year the word *pranithi* occurs in \ 57
- 5 The agnisoma in its usual form, the caturvimsa day, the abhijit, the visvajit, the visvajit, the mahavrata and the vaisvanara<sup>1</sup>
- <sup>1</sup> These are the most typical days of the year's sattra
- 6 This, now, is the seven day rite of the rasis<sup>1</sup>
- <sup>1</sup> Wholly different in PB\XII 1
- 7 This same rite they call the seven day rite of Janaka
- 8-10 The seventh = XVI 23 23-25
- 11 What is sevenfold that he reaches by the seven day-rite

## XVI 27

1 Then, what is eightfold that he reaches by the eight day rite

2 There are eight Vasus the gayatri is eight syllabic So he reaches thereby all that is eightfold in regard to the deity and in regard to himself

3 The abhiṣṭ is the seventh day after the abhiṣṭa days

4 The visvajit of the others

5 The vaisvanara or mahavrata

6 Of both the abhiṣṭ is the seventh the visvajit the eighth

7 What is eightfold that he reaches by the eight day rite

## XVI 28

1 Now, what is ninefold that he reaches by the nine day rite

2 There are four quarters four intermediate quarters the zenith is the ninth quarter, the brhati is of nine syllables So he thereby reaches all that is ninefold in regard to the deity and to himself

3 A six day period an abhiṣṭ and a visvajit, a vaisvanara or a mahavrata, or the mahavrata comes after the abhiṣṭ and the visvajit is the ninth day

4 The nine day rite which consists of a complex of the following three days a jyotis as agnistoma a go ra ulthya, an yus as overnight rite this complex repeated thrice, is called saṁhispisanga

Asv S 4 27 10 XII 23 13 14

5 What is ninefold that he reaches by the nine day rite

## XVI 29

1 Now, what is tenfold that he reaches by the ten day rite

2 Ten syllable is the viraj and the viraj is food, so he reaches thereby all what is tenfold in regard to the deity and in regard to himself

3 One and a half abhiplava six day period or nine agnistomas (are the first nine days),

4 or it is an unaltered ten day period as a whole complex,

5 and the vaisvantra as tenth day (see sutra 3)

6-11 Having performed this sacrifice, Jala the son of Jatu karna, got the office of a royal chaplain (house priest of a king), among three Nigusthas the kings of Kasi, Vidcha and Kosala. So Svetaketu, being jealous of his prosperity, addressed his father 'Thou gray haired one, thou who art desirous to get sacrifices, thou knowest, forsooth, how to make increase others in prosperity and glory, but not thyself'. Him he answered 'Do not my son, do not speak thus, it is the sacrifice only that hath been discerned by me, this only was I anxious to discern in every unworthy brähmana'. Now it came to pass, just as he had said. This rite is one destined for him who is desirous to get a chaplainship. He who knows this gets a chaplainship.<sup>1</sup>

<sup>1</sup> *adhyakṣa?*

<sup>2</sup> *vyajñāsya*

<sup>3</sup> The gist of the whole story is not very clear. It is only the JB II 329 where we find the same legend, with some points of difference. It runs as follows (some necessary corrections have been made by me): *tena hastena jñānam (read perhaps jalam) tūmā yajayām cakara sa ha trayānam grāhānānam jñānam jagāma kanyasya kausajasyaśvāha syeti tasya ha sruṣṭa āsa kalyānam tasya ha sma tac chrīyam āsrutvetaletuh 111 (2ms 111r) tadāte yajñakām ānyān eva trayā yajñāsam njanā carasi, nālmānam iti neti ha smāha, mī mā putra loco yajñakṛtur eva me vijnāta āva, tam pājāla na śākhābandhūke vyajñāse sa śila kathaivāsa*

12 The recitation of the ten day rite with three eminences follows that of the catuṣṭoma with settled metres.<sup>1</sup>

<sup>1</sup> *trikakūṭh* (see TS<sup>1</sup>, not *trikakūṭh* as PB and JB)

<sup>2</sup> It is not clear to what this refers, perhaps, the Kausurubindu dāsa rite of PB XII 16 (see '8) may be compared

13, 14 In view of the great *trikakūṭh* and of the chandoma *trikakūṭh*,<sup>1</sup>

<sup>1</sup> PB XII 16?

15 (Another ten day rite comprises) *agnistut*, *indrastut*,

vaisvadevastut, the prsthya six day period and the vaisvanara

16 (Another one) a six day period, an abhijit and visvajit, a mahavrata and a vaisvanara

17 Or (the same) with the regular agnistoma as ninth or eighth day and a visvajit as tenth

18 What is tenfold that he reaches by the ten day rite

## XVI 30

1 Now what is elevenfold that he reaches by the eleven day rite

2 Of eleven syllables is the tristubh cattle is tristubh like What is elevenfold all that he reaches thereby in regard to the deity and in regard to himself

3-5 A ten day rite with transposed metres or with settled metres and a vaisvanara

6 Or with (alternately) rathantara and bhrit on that prstha land

7 A visvajit is the eleventh day

8 This they call the eleven day rite of Punlarit

Of PB XII 18

9 A myriad of cows are the sacrificial fee

10 Eleven thousand horses according to some

11 The twelve day period has been described

12 These things have at their beginning an agnistoma, at the end an overnight rite constantly increasing, increasing by one and one day

13 He who knows this, reaches constant increasing, viraj and food

## XVII 1

## MAHABARATA

1 Now the rite of the mahavratā (day)

2 Some days before it the brahmins orders to pull out the plank for the y-wing

3 (It is taken) from a fig tree which stands (upright) (and has not fallen down by decay)

4 Before sunrise

5 In case the fig tree is not found at the east, then (they take the plank from one) in the north

In regard to this sūtra we might suspect that sūtra 4 is either not rightly handed down or that it should mean (they take the plank from a fig tree that is found) on the east (of the place of sacrifice (and) at the time of sunrise). Is it possible to interpret thus?

6, 7 (It might also be taken from a tree) to the southern or western part?

*yadā* superfluous (?) cf. XII 99 *yadā* ca

8 Having caused it to be cut off at the root (and) standing with his face directed to the east or the north, having pulled it out, if the fig tree is a small one

Meaning?

9 Or (instead of taking one plank, sūtra 2) they may also fasten together two or three planks

10 It is of arms length in easterly direction

11 Of an ell transversely

12 (It should be) fashioned by cutting

13 The point should be well noted

Which part of the plank as it was still on the tree was the point

14 He should have it pierced at the ends (made holes into it for the four ropes) fourfold

15 Thus they make cut off from that same fig tree or from another tree two forked poles,

16 of over a man's height,



17. and ■ cross bar

18 In case no fig tree is available, it should be another fruit bearing tree or one of an auspicious name and he should from this (tree) get ready (the part of the swing)

## XVII 2

1-4. Then they cruse to prepare two ropes of muñja grass, they must be strong, of three strands, more than two fathoms long

5 So much as for the hoṭr

6 For the udgatr they frame together a throne seat of fig wood

7 Its feet are a span high

8 An ell in size are the head and the cross boards

' Cf AB VIII 53

9 Having framed it together they interweave it with cords of muñja grass which consists of two strands and one twisted to the right'

Cf Āp XAIV 218

## XVII 3

1 Now they get ready that lute with ■ hundred strings

2, 3 The body is of palasa wood its handle of fig wood

4 Or its body of fig wood its handle of palasa wood

5 They cover it with a red ox hide hairy side upmost

6 At its basis (nether part) they make ten holes in the handle

Or they make in its handle at the basis ten holes

7 Then ?(at) they attach ten strings in each (hole)

8 These they fasten separately at the upper part

9 (So this is) the hundred stringed lute together with the handle'

*daṇḍasamāsa* ?

10 As plectrum & branch of vetasa, with the leaves on it, is got ready

11 Or a reed stalk bent of itself (i.e. naturally crooked) '

' = *indranata* JB

12 The wives (of the participants of the sattra) get ready ghataharharis, avagbatarik is, reed lutes and flutes '

' IB II 404 *larkari calabus ca vakra ca layataram caissil: capṛṇa ā*  
*likṛ ca i nā ca kasyapi ca* Draby VI 22

13 By means of the mouth part she should play the flute '

So this is to prove which kind of instrument is the picchori *ujā*  
*mūhena?* Draby VI 27 *upamulham picchorām (vīdayeyul)*

14 By means of plectrum the reed-lute

15 'his' they call (also) gbataris

How is the *ing* *mā* to be taken in relation to the plur *ghṛar r?*  
Read III? Dr by 1 c 8

16 If she blows' the gbataris softly, this would be an adversity, it might engender an enemy

' *alayat caus?* Does this rest on the *antra* Dr by 1 c 9

## XVII 4

1 The *adhvaryu* gets ready four drums with their drum sticks

2, 3 He has them fixed together with their sticks, outside the *sadris* at either side of the doorposts of the eastern door at the point of connection', (the two others) together with their sticks, inside the *sadris* at either side of the doorposts of the western door, at the point of connection

4 If there are six of them, then one must be fixed in the southern, one in the northern half of the *sadris*

5 They make ready of *mūñja* or *kusa* grass a bundle for the *adhvaryu*

6 Standing on this he makes his responds '

' Usual is *pratisṛnati*

7 The other consecrated (participants of the sattra) have got ready for each of them mats (cushions) (so high) that they reach a span above the ground

8 Then for the (mridens) who will (later on) circumambulate the *marjahya*,<sup>1</sup> for each of these they shall get ready new pitchers

<sup>1</sup> Cf XVII 179

## XVII 5

1-4 Now they get ready a horse drawn chariot, on which is fastened a lodge (as defence against collision) and a bow and three arrows, a king or a person of royal authority who is to shoot at the rice course. If no king or royal authority is at hand, this (last act) should be performed by one who is acquainted with this science

5 To the north of the *agnidhra* shed they erect two posts in eastern direction and slanting, (to serve) as target

6 Here, covering (its bases) with earth or digging up they stretch a hide

<sup>1</sup> If *śaśamāṣṭam* is a gerund (as PW) it is probable that *śaśaram* also is one. So the two posts are either fixed by leaping earth around the bases, or by digging up the ground and fixing them in the holes

7 He should not shoot farther than this (hide) with his arrow<sup>1</sup>

He should fix his arrow into the hole so that it does not get through it (*anātipātaya*: D al y 218)

8 Behind the *agnidhra* shed outside the *vedi*, they dig a hole

9 Over this hole they fix the hide of that bull which is to be immolated in addition its neck part is directed to the east or the north, its hairy side upwards

<sup>1</sup> In addition to 2, cf XVII 76

10 On this earth drum they strike with the tail of the same bull, when the moment for this has arrived<sup>1</sup>

Cf XVII 14 11

## XVII 6

1 Now they fetch an *arya* and a *śudra*, a man and a woman, crippled and bald one<sup>1</sup>

<sup>1</sup> The *arya* and the *śudra* must fight for a hide which represents the sun (see e.g. PB V 5 14). The man and the woman must unite sexually (cf. Ap. K. I 19 6). The crippled and the bald one must quarrel(?) (cf. Ap. I 6 5) or the one *śikrosati*, the other *pra amśati*? (TS VII 5 9 3).

2 This antiquated (and) obsolete (rite) should not be performed

3 When all this has been made ready,<sup>1</sup> they erect, when (the rite of) the tenth day (of the twelve day-rite at the end of 2 years-sattra) has been brought to an end, the *haviṛdhana* shed and the *śāśa*,

<sup>1</sup> I combine these words of sūtra 2 with sūtra 3

4 and the shed of the *agnidhra* and the shed for the wives

5 Then they spread a thick layer of fresh *kusa* grass (over the *mahavedi*)

6 Some loads of *kusa* grass they lay down early for the mats (cushions)<sup>1</sup>

<sup>1</sup> Cf. XVII 17 4

## XVII 7

1 Thus, when the night is far advanced, they undertake the morning litany of the *mahāvṛata*,

2 so that he (the *hotr*) has the time to recite a full thousand verses

3 Its stoma is the twentyfive versed one<sup>1</sup>

<sup>1</sup> Each stotra consists of twenty five verses, verbally = Sankh. Ār. I 1, cf. PB IV 10 5 and TB I 2 6 1

4 The (first) *prsthā* (stotra) is the *rajana* (chant)<sup>1</sup>

<sup>1</sup> See PB V 2 6 and below XVIII 1 4

5 The (kind of) sacrifice is the *agnistoma*<sup>1</sup>

This agrees with the prescription of the chapters *Ṛṣoṣyakalpa* II 10a and

6 Then there are the (following) stomas, which must be chan-

## XVII, 8

1. The ājya-(śastra) is (the hymn): "Of house on house the guest".<sup>1</sup>

<sup>1</sup> RV.VIII 74.

2. Having recited of this hymn (the first) twelve (verses) by half-verses, he adds to the recitation the twenty-five verses: "Agni, the man with devotion from the fire-drill".<sup>1</sup>

<sup>1</sup> RV.VII.1. Sūtras 1 and 2 agree verbatim with Śāṅkhār.I.2 beg.

3. This has the mode of recitation as has been pointed out.<sup>1</sup>

<sup>1</sup> Not clear.

4. The praṅga-(śastra) is in tristubh metre (composed as follows):

5. (The triplets): "Were not they, who were magnified by praise" are the ones addressed to Vāyu and Indra-Vāyu.

<sup>1</sup> RV.VII.91 1-3, 4-6.

6. The (triplet) addressed to Mitra and Varuna is the same as at the viṣuvat day.<sup>1</sup>

<sup>1</sup> Cf. XI.19.14 (RV.VI.61.1-3).

7. The one addressed to the Aśvins is: "Who will hear, who of those who merit worship".<sup>1</sup>

<sup>1</sup> RV.IV.43.1-3.

8. The one addressed to Indra is: "How, what priest's (worship) has magnified the great one".<sup>1</sup>

<sup>1</sup> RV.IV.23.1-3.

9. The one addressed to the All-Gods is: "Who of you is the protector, O Vasus, who the guardian".<sup>1</sup>

<sup>1</sup> RV.IV.55 1-3.

10. The one addressed to Sarasvatī is: "May this Sarasvatī gladly".<sup>1</sup>

<sup>1</sup> RV.VII 95 4-6 (all agrees with Śāṅkhār I 2)

11. It (this praṅga) is arranged in triplets.

12. Its recitation is by verso-quarters.

13. The morning-service may also be the same as that of the one day-rite.<sup>1</sup>

<sup>1</sup> So Śāṅkhār I 2.

11. (So) arranged is the morning-service

## XVII 9

- 1 Now the midday service
- 2 The strophe of the marutvatīya śāstra is 'Here is ear for help''  
 ' RV VIII 68 1-3
- 3 The antistrophe is "Here is the pressed out Soma"  
 RV VIII 21-3
- 4 This is the regular scheme of the one day rite  
 ' =Sankl Ar I 3 Does this mean that before the śukta must come the verses mentioned in Śaṅkīśr VII 19 10ff ?
- 5 Having first recited the (hymn) of Vasuṣṭa 'and he has been the singer's onset' he inserts the nivid in the tristubh (hymn) "Great, hero like, controlling men is Indra"  
 ' RV X 27 ' RV VI 13
- 6 He should recite both hymns by verse quarter as a whole  
 ' saṁśamsati
- 7 So, then, is the marutvatīya (śāstra)  
 The whole chapter agrees narrowly with the Ar I 3 That the Śāstra is later than the Ar is proved by the fact that the quotations are longer than they are usually given in the other parts of the Śāstra

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